

# Zion's Herald

Wednesday, February 16, 1898

## THE CYPRESS PATH

META E. B. THORNE.

*Dear heart, you have trodden the cypress path  
That leads through the valley of tears,  
'Mid the gloomy shadows of night and death,  
Where the soul is oppressed with fears.  
Ah! many have trodden the cypress path,  
With the sombre boughs overhead,  
With reluctant footstep and desolate heart,  
Bearing their precious dead.*

*For the cypress path, through the misty night,  
Leads on to the hillside lone  
Where we hide our treasures from mortal sight —  
The treasures we called our own  
Till the Owner claimed them. There hearts that clung  
With passionate tenderness  
To those borrowed jewels, are strangely wrung  
By the parting's bitterness.*

*Is there naught to lighten its midnight gloom —  
This path that we all must tread?  
Is there never a floweret of Hope can bloom  
In that valley of silence dread?  
Ah! there I have seen Faith's shining star  
Dispensing its steadfast rays;  
It shows where Love's silvery lilies are,  
That blossom in heavenly grace.  
And there I have felt a loving Hand  
In tenderness clasping mine;  
You can only learn in the cypress path  
The depths of that Love divine.*

## CURRENT MENTION

— In a letter received from Rev. S. H. Day, D. D., of St. Augustine, Fla., he mentions incidentally that he has been invited to return to his present charge for the fifth year, and adds: "Last week I went down the East Coast to preach at a dedicatory service at Daytona. The next day, while you-uns were shivering in your fine Boston blizzard, I was riding on my bicycle along a lovely shell road on the banks of the Halifax River to Ormond on my return home. Big country ours."

— The *Baltimore Methodist* of last week observes: "Rev. Dr. Oliver A. Brown, pastor of Madison Avenue Church, who was summoned by telegraph to Ohio on account of the dangerous illness of his mother, has returned home and preached twice last Sunday. His mother is better. Last Sunday morning five persons were received into full membership, and one by letter."

— The *Northern Christian Advocate* thus refers to Bishop Foster's last volume, just off the press: "The fifth volume of Bishop Foster's great work, *Studies in Theology*, is entitled 'God, Nature and Attributes.' The volume is a worthy companion to its predecessors in the series, and in logical order comes next after the second, which demonstrates 'the certainty of the existence of an eternal personal Cause as ground and source of the universe.' Bishop Foster is philosopher and poet as well as theologian. His *Studies in Theology* are the grandest embodiment of his literary genius. Among ordinary theological treatises they rise like Mt. Blanc above the foothills of the Jura."

— The *Springfield Republican* says: "Edward Bellamy seems to be regaining his health at Denver. He was in conference the other day with Debs and other radical leaders over a scheme to establish a social democratic political party — aiming for a community of property interests on approved socialistic lines."

— Prayer was offered in the Senate at Washington, Thursday, Feb. 10, by General William Booth, founder of the Salvation Army. Commander and Mrs. Booth-Tucker occupied the Vice President's seat in the private gallery during the delivery of the prayer. Before the meeting of the Senate Vice President Hobart received the party in his room. They were received by President McKinley in the afternoon.

— Rev. R. W. Harlow, of Park Rapids, Minn., writes, under date of Feb. 9, to say that he has been an appreciative reader of ZION'S HERALD for more than forty years, and adds: "I have but recently returned from the Ansbury Methodist Hospital at Minneapolis, at which institution I was under surgical treatment a month. I cannot recommend it too highly to any wishing such treatment."

— President Judson S. Hill, of Morristown Normal Academy, Morristown, Tenn., has been invited to deliver an address on "The Patriots of '76" before the Tennessee Society of the Sons of the Revolution, at their fourth annual reunion, to be held in Knoxville, Tenn., Feb. 22.

— The *Methodist Times* thus calls attention to an important concession of the Pope: "In regard to numbers," continues the Pope, 'believing Christians are on the decrease, our ranks are being thinned, the increasing race leaves us fewer recruits and companions in battle, while great crowds are led into the unbelievers' camp, and place themselves under the banner of Antichrist.' Of course,

by 'Christians' and 'believing Christians' Pius IX. meant Roman Catholics. All those who do not in the extraordinary language of Mr. Massingham, 'owe allegiance' to the Pope are huddled together 'under the banner of Antichrist.' Pope Pius IX. uses expressions that only his adherents can accept, but the statistical facts to which he refers are absolutely true."

— Mrs. Mary S. Robinson, of Mamaroneck, N. Y., daughter of the late Abel Stevens, has presented the Union Free and High School of Mamaroneck, a gift of valuable books and engravings to be used in connection with the work of the institution. "Three of the most

remarkable volumes are: "The History of the Indian Tribes of North America," "Picturesque America," edited by William Cullen Bryant, and the "History of the Centennial Celebration of the First Inauguration of George Washington."

— Gladstone's malady is almost exactly like that from which Bismarck has suffered so long — facial neuralgia and deep mental depression being the chief symptoms in both cases. "Ian Maclaren," who has recently met the great Englishman, writes: "Mr. Gladstone is suffering very much and is fretting, for he has never known pain. As a clever woman said a few days ago, 'he is a sick eagle,' and that leaves nothing more to be described."

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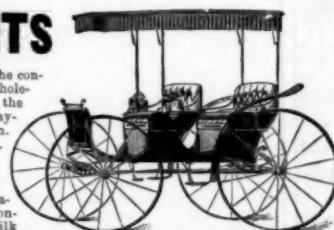
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## Zion's Herald

CHARLES PARKHURST, Editor  
A. S. WEED, Publisher

### PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

#### The New Warehouse at Caracas

It is to be formally opened on Saturday, March 26. The building is large, and well-arranged for the display of American manufactures; it is located in the business centre of the Venezuelan capital. Some sixty leading firms will be represented at the start, and space is being asked for daily. This enterprise, which has for its purpose the exhibit of the various products of our manufacturing skill in a Spanish American country friendly to us and easily reached by steamer, cannot but stimulate trade. The demand is constant and large for cotton goods, agricultural implements and machinery, hardware, food products, etc., etc., and our own are the best and cheapest. The warehouse is under the auspices of the National Association of Manufacturers. A special party will sail on the 18th of March from New York to attend the opening.

#### Ruling Out Middlemen

New Zealand is prolific in experiments, and some of them mark steps in genuine progress. The Department of Labor in Washington has lately published the information, in one of its bulletins, that the principal part of the public railway and road work in that remote but flourishing region, and considerable public-building work, are carried on by associated labor, the associations themselves undertaking everything, and rendering the contractor unnecessary. Over in Australia, too, as we learn from the same source, when railway construction was resorted to in 1892 as a relief to the unemployed, co-operative gangs of working-men, dealing directly with the authorities, performed the work in a most satisfactory and economical manner. France and Italy both encourage by law the organization of associations like these that are ready to act intelligently and assume responsibility. This is a lesson for us here. The "boss" is to be ruled out of politics; why not the middleman out of works for public improvement?

#### Making Wool Out of Limestone

The chemist of a steel company in Indiana discovered this astonishing possibility. He was testing a certain kind of limestone, and expected it to

become quicklime; in this instance it ran into lava instead. This white lava he subjected to chemical baths, and then to a drawing-out process, with the remarkable result of a substance that simulates the finest of wool, white as snow and soft as down. It can be woven into cloth. Being non-combustible, it can be used for fire-protecting curtains and for packing engines; also for deadening sound; also for carpets, and for linings for winter garments — being a non-conductor, it could not be worn in summer. Water does not affect it — will not make it shrink. In point of durability it is claimed that it will outwear the sheep product. A firm in this city is converting this artificial wool into cloth with a view to testing it in various ways. The rock from which the fabric is made is practically inexhaustible.

#### Improving Butter by Bacteria

It is claimed to be feasible. It is stated that the microbe which gives to the spring grass article its rich flavor and color can be isolated, "cultured," and introduced into later and poorer grades, destroying any unpleasant odor and taste that may exist and developing (in the tub) instead a mass of delicate, appetizing and wholesome butter. The beneficent microbe used is said to be more powerful than the species which causes decay and fermentation, and its rapid multiplication destroys the latter. Cultures of these valuable bacteria are said to be on the market, and are being sold to dairymen in small phials. "Redeemed" butter cannot be distinguished from the genuine — is, in fact, restored to the genuine. Somebody, of course, will make a profit out of the business; but, if the statements be true, all butter-eaters will profit both as respects pleasure in eating and health.

#### The Murder of President Barrios

The President of Guatemala was shot and instantly killed while walking near his palace on the evening of February 8. His assassin, a British subject named Zollinger, was immediately put to death by the guard. Barrios must have anticipated his fate. It was not the first attempt made upon his life. His open disregard of established law, his extortions of money and ruthless killing of those who refused to contribute, created enemies who, either in open revolt or in exile, were incessantly plotting his downfall. He knew there was a price set on his head — that there was a standing offer of \$100,000 to any one who should succeed in putting him out of the way. Few will mourn him. The Vice President has assumed office as his constitutional successor. General Morales, now in exile, who headed the recent unsuccessful rebellion against Barrios, will leave

Mexico for Guatemala and inaugurate a new uprising. A revolutionary outbreak in Nicaragua is reported. It became necessary to land marines from the U. S. S. "Alert" at San Juan del Sur last week to protect property and life during an attack upon that city.

#### The Cape Cod Canal

In the course of his argument before the legislative committee on the proposed construction of this long-talked-of canal by State co-operation — employing convicts as ditch-diggers — Mr. Willard Howland enumerated some important advantages: The proposed water route would be only twenty-eight miles longer than the Shore Line railway route — an important point in expeditious freight transportation. Coast lines of steamers — to New York, Philadelphia, Savannah, etc. — would save time and peril by using this short cut; freight costs could be lowered. Fuel, too, which is the base of all manufacturing, and therefore a prime condition of our industrial supremacy, would be cheapened by the new route. North of the Cape some 7,000,000 tons are annually consumed. An all-water route to this city practically as short as by rail and free from hazard would reduce coal to a minimum cost. Undoubtedly the proposed waterway would greatly facilitate transportation, if it can only be built at a sufficiently low cost to insure pecuniary profit.

#### The Distress in the West Indian Colonies

It has been investigated by a royal commission. The investigation only confirmed what every newspaper reader knew, that sugar is practically the only crop raised, and that it can no longer be raised profitably, owing to the bounty placed on beet root sugar by the Continental countries, thereby stimulating the production of the latter and practically underselling the market for the cane product. Some idea of the distress which has resulted may be gained from the following statements: In 1883 Guiana cane sugar brought \$110 a ton. The next year, in consequence of the protection of beet sugar, it dropped to \$70 a ton. The colonists then bought expensive machinery — paying over \$6,500,000 during the past fifteen years — and reduced the cost of production from \$90 a ton to \$50 — but all in vain; the selling price dropped to \$48, or \$2 below cost. This, of course, paralyzed the industry, threw thousands out of employment, decreased land values, and threatened starvation. In some of the colonies alternate industries were resorted to; Jamaica raised bananas and oranges and exported them to this country, Trinidad raised cocoa; but in Guiana, and in densely-populated Barbados, the sugar

decline was so quick as to leave no alternative resource, and so financially disastrous as to leave no money to start new industries. The problem has become so serious that the Home Government has felt compelled to meet it. "Counter-vailing duties," favoring cane sugar to an amount equal to the bounty on beet sugar, was suggested, but this would make sugar higher to every British consumer. The Government has finally decided to make a large grant of money outright to the colonies to tide over the present distress, and then to negotiate with sugar-growing countries on the Continent to reduce the bounties to a point that will make cane sugar production again practicable. This country has a commercial interest in this matter, for our exports to the British West Indian colonies amount to about \$12,000,000 in value annually, and our imports to about \$15,000,000.

#### Stock Raising in New Mexico

A recent item or two confirms the estimate of the superior advantages of the climate of this Territory, especially for raising sheep and goats. The Colorado farmers, as is well known, are doing a big business in the first-named branch, some 300,000 lambs being fattened at present for market, the wool and skins of which are treated as by-products. But these lambs are bought, as a rule, in New Mexico, in October or November, when six months old, and after being fed through the winter, chiefly on alfalfa, are in fine condition in the spring. Goats, too, are being raised in New Mexico, to supply pelts for glove manufacturers. French experts testify that no region in the world produces a finer grain and tougher pelt, owing, it is supposed, to the dryness of the air and the constant sunshine. A Philadelphian has recently leased 15,000 acres in New Mexico which he will stock with 5,000 goats—and this only as a starter.

#### The Currency Question

Nothing apparently will result from the prolonged agitation and the resulting strenuous public sentiment. The Teller resolution showed conclusively how any radical scheme for currency reform would fare in the Senate; and in the House the Banking and Currency committee, to which this matter is referred, is too divided to reach any satisfactory decision. Chairman Walker is inflexibly opposed to any measure looking either to the impounding of the greenbacks or their withdrawal, or to any bill that provides a secured currency. His plan is to obtain relief by extending the bank currency system. Eleven of the twelve Republican members of the committee are said to be ready to report a bill embodying merely the three principal financial recommendations contained in the President's message. Such a bill might pass the House, but would probably be blocked in the Senate. There is a fine opportunity for the House to follow up its emphatic repudiation of the Teller bill by a firm sound-money declaration. The moral effect of such an affirmative

action, though nothing practical came of it, would be highly beneficial as an antidote to the baneful and paralyzing Teller enunciation—that Congress has a right at will to substitute silver for the gold standard and measure of value for all contracts.

#### The De Lome Incident

In a private letter written some two months ago to Senor Canalejas, a Spanish journalist, then in Havana, Senor Dupuy de Lome, the late minister of Spain in Washington, never suspecting that his letter would miscarry or be stolen, permitted himself the indulgence of a disrespectful and vulgar criticism of President McKinley, concerning whom he wrote as follows:—

"Besides the natural and inevitable coarseness with which he repeats all that the press and public opinion of Spain have said of Weyler, it shows once more what McKinley is—weak and catering to the rabble and, besides, a low politician, who desires to leave a door open to me and to stand well with the jingoes of his party."

The letter never reached its destination. It was stolen *en route* and came into the hands of the Cuban Junta in New York, who published it to the world and forwarded it to the State Department. The offending diplomat was promptly called to account. He admitted the authenticity of the letter, protested that it was merely a confidential communication to a personal friend, and cabled his resignation to Madrid, which was accepted before our minister was able to present the demand of this Government for his recall. At this time of writing the Spanish authorities have expressed no regret for his conduct, nor disavowed certain other portions of his letter which implied a lack of sincerity on the part of Spain in her policy of autonomy for Cuba and also in her negotiations with this country for reciprocity. This disavowal is hourly expected.

#### The End of the Crisis in the Far East

Whatever collisions may have been imminent, harmony now exists. Recent official utterances are definite on this point. France and Germany, at least, are in accord with England that no Chinese port is to be closed, or held exclusively by any single Power. England has not "backed down." Her contention that Tientsin should be opened as a treaty port was suspended at China's request until the railway should be built. Subsequently an assurance given by Russia that any port opened by that Government in China would be open to free commerce, made the demand of no further consequence. Germany, according to Baron von Buelow, has announced it to be her policy to co-operate with Great Britain, and will throw open Kiao Chou to the commerce of all nations. M. Hanotaux has announced that France desires to work hand in hand with other Powers in preventing the disruption of China. How sincere or long-continued this *entente* may be, no one knows. The unexpected decision of Japan to retain permanent possession of Wei-hai-wei, thus rendering unnecessary a Chinese loan to pay the indemnity, is a new element which may provoke disturbance.

Japan regards herself as the equal of any European power. She wants a chance to trade with China, and a port on the Asian mainland. If Germany's seizure of Kiao Chou is not objected to, why should she not hold a naval station which she captured in war, and the indemnity for which China is unable to meet? Her claim is certainly as good and even better than that of either Germany or France. But with Japan permanently located at Wei-hai-wei, the strongest strategic point in Northern China, the schemes of both Germany and Russia are checkmated. Germany cannot expand without colliding with Japan, and Russia would never feel secure at Port Arthur, or anywhere else on the northern shore of the Pichili Gulf, with so strong and plucky an enemy as Japan across the way. Thus new complications will probably arise.

#### The Zola Trial

As a trial it has been so far a spectacle of gross injustice. M. Zola made specific charges, and challenged the Government to try him. He claimed to be able to prove that two prominent army officers conspired to convict Captain Dreyfus of a crime which they knew he never committed, in order to screen the real culprit; that the proofs of Dreyfus' innocence were suppressed by the officials of the Government and two leading generals of the army; that the experts in handwriting perjured themselves; and that the court martial which condemned Dreyfus did so illegally on the strength of a secret document which the accused knew nothing of. The Government declined to meet the most important part of these charges, and has striven by every means in its power to gag the witnesses called to testify to the remaining part. It is one of the most splendid cases of moral heroism which this or any century has shown—this Frenchman standing up almost alone, and at great personal risk, to do what he can to right what is believed to be, what has been practically proved to be, a hideous wrong, a monstrous injustice. The persistence, the audacity, of this man, whom the mob would gladly tear limb from limb, whom the army and the Government are united to crush, is unique, wonderful. What the end will be, no one can predict. Zola may be acquitted, or he may be punished, or he may be killed, but far-reaching results are sure to follow. Secret trials are doomed in France; both the civil and military codes must be revised. Dreyfus will be the last to suffer by the arbitrary method of *lettres de cachet*. Whether there will be social disorders, whether the Jews will be attacked, whether the army will issue a pronouncement—as some predict—time will show. It is to be hoped that ere long the popular conscience of France will be rectified; that the concealed perfidy will be dragged to light; that, if innocent, the prisoner on the Isle du Diable will be brought back to France vindicated; and the guilty one—doubly guilty in permitting another to bear his punishment—be condemned to the odium and the imprisonment which he so richly deserves.



## GREATNESS AND SMALLNESS

CONTACT with noble lives imparts something of nobility to us. Why, then, do we not take pains to procure such contact? One reason why little men are little is because they lack uplifting and magnifying associations. Yet very often they might have much more of such associations than they do, and their lack is in part, at least, blameworthy. It is their failure to discern opportunities for rubbing against greater people that keeps them from becoming, in some measure, great. It is frequently their own mistaken, deluded fancy that they are already great which makes it impossible for them to become great. One of the chief privileges and perquisites of greatness is that it can do much good by simply being what it is, and letting others receive from its overflow or absorb its necessary incidental outgoing. A really great man will sedulously seek the society of those greater, and will immensely gain thereby.

Marvelous is the effect of companionship. We can hardly touch any one ever so lightly without being greater or smaller because of it. We shall have our ideas exalted or belittled, our aspirations kindled or quenched, our good purposes strengthened or weakened, according as we touch the right or the wrong persons. Beware!

## SPURGEON'S SECRET

THE appearance of the first volume of the long-expected autobiography of Charles Haddon Spurgeon will awaken in many minds the hope of being able now to discover the secret of the marvelous power and popularity of the famous preacher. They will not have far to search, for the secret is written large on every page. The autobiography promises to be a modern version of Bunyan's "Grace Abounding." The one theme that dominates it is the writer's relation to the Divine Master, the way he was led to Him, and the life-absorbing passion of his devotion to the preaching of the Gospel. Most men when they look back to the sweet days of boyhood linger tenderly on the home environment and the gracious figures that turned the fireside into a paradise. Spurgeon was fortunate in his parents, and his home was full of brightness, but we fail to get any glimpses of the home of his childhood, except at the hour of worship, or at those times at which the boy was getting religious counsel at his mother's knee. So entirely was the mind of Spurgeon filled with the great duty to which he was called that there was no room for any other interest when he cast a glance back across the years. It is this unity of purpose, this subduing of every thought to the thought of God, this magnifying of the essential sovereignty of the spiritual above what is seen and temporal, that lies at the root of the ministry which fed and comforted so many souls in our generation.

There is nothing forced or sanctimonious about the religious experience unveiled in these pages. Spurgeon was always frank, hearty, and natural. Occasionally he is so candid as to seem egotistic, and there is a boundless self-confidence about some of his letters

which a harsh critic might describe by a harsh name, but which in reality was the unreserved expression of the feelings of a young giant who rioted in the exuberance of his strength. Those who knew Mr. Spurgeon best bear cordial testimony that he possessed humility and modesty. It is probable that these qualities will shine out more conspicuously in later volumes. The great preacher never wrapped himself up in a robe of special sanctity, or posed as a creature too heavenly to find pleasure in the ordinary joys of humanity. He loved to hear and tell a good story; his laugh rang out loud and clear in the social circle; and no one knew better than he how to make the most of a holiday. But always and everywhere he was near to God. Before the echoes of the laughter produced by one of his humorous stories died down, he would be on his knees pouring out his heart in prayer that was the sweet and confidential talk of a child to his Father. It was this nearness to God, this constant dwelling in the secret place of the Most High, which conferred upon Spurgeon the mysterious gift our fathers called "unction," infusing into his words a frequent glow and tenderness which moved men like the very voice of God.

Those who bewailed the narrowness of Mr. Spurgeon's intellectual and theological sympathies have always been ready to admit that his very narrowness carried with it elements of strength. His was the concentration which refused to be diverted by any issue or consideration apart from his fixed conception of the apostolic faith. The careful reader will now see how that narrowness began and continued. Mr. Spurgeon never received a liberal education; he missed the training of the mind to a generous hospitality to new ideas which is as important a part of a college curriculum as the positive knowledge gained. He had a daring contempt for doctors of divinity and theological professors. He tells us that he learned more from a pious old cook in the Cambridge school, where he was a tutor for some time, than he should have learned from any six doctors of divinity. This sounds smart and looks pious, but it is neither smart, pious, nor charitable. God does not put a premium on ignorance or grant a special grace of illumination to devout cooks. It is true that the secret of the Lord is with them that fear Him, but surely even the discoverer of the down-grade movement in contemporary theology would allow that the majority of doctors of divinity fear the Lord. The fact remains that Mr. Spurgeon in his excessive devotion to experimental truth—excessive because overbalanced—minimized sensitiveness to the current of theological thought in our day. He lived in the seventeenth century so far as his theology was concerned. That would have been all right for a minister of the Gospel in the seventeenth century, but it was not all right for a minister living and teaching in the nineteenth century. One shrinks from criticising the preacher of the princely brain and heart and tongue, but the conviction has to be expressed that less narrowness in his theological outlook and wider sympathy with the perplex-

ities of men battling with the difficulties of a transition period, would have enlarged Spurgeon's sphere of usefulness without detracting one iota from his unflinching and superb testimony on behalf of the faith once for all delivered to the saints.

## The Funeral of Dr. Brodbeck

SELDOM, if ever, have we attended a funeral where so many friends were assembled. Trinity Church, Charlestown, with its spacious galleries, was crowded in every part, and many stood during the two hours consumed by the obsequies. A large number of ministers were present, from other denominations as well as our own. Rev. Drs. Frederick Woods and C. L. Goodell officiated at the house. Rev. Dr. and Mrs. Henry Tuckley, long-time intimate friends, very fittingly took their place in the stricken family circle. Dr. George F. Eaton, presiding elder of North District, had general charge at the church. Rev. J. W. Higgins announced the hymn, "Jesus, Lover of my Soul"—a special favorite of the deceased. Selections from the Scriptures were read by Revs. Charles Parkhurst and W. I. Haven.

President W. F. Warren made the first address, speaking briefly, but with characteristic beauty and force, of Dr. Brodbeck's public career. He magnified the ability and fidelity which he exhibited in the many public duties which devolved upon him. In being elected as the first general secretary of the Epworth League, in his election to the last two General Conferences and in the leadership accorded to him there, in the deaconess movement and as chairman of the committee on Missions, in the magnificent vote received at the General Conference of 1896 for missionary secretary—in all these, and in many other ways, the church had honored him. In all these recent years the eye of the church has been more and more upon him.

Bishop Mailleu said: "I have been asked to speak of Dr. Brodbeck's work as an evangelist and pastor. He whom we so highly prized and sincerely loved has gone; he has left us, and sorrow deep and heavy fills our hearts. If I were to yield to the impulse that moves my soul my lips would be closed, and I would take my place with the bereaved family and relatives. Still I count it a precious though mournful privilege to bring some humble tribute of affection, a wreath of love and friendship, to show how dear to my heart was our translated brother.

"Dr. Brodbeck was indeed an evangelist in the highest and best sense of the word. He was so for the reason that he had heard for himself the glad tidings of salvation, and having tasted the bitterness of sin and experienced the joys of personal salvation he had an intense and steadfast desire to lead men from the paths of sin to the new and blessed life in Christ. Dr. Brodbeck was a great-hearted Christian man, and at the same time he was a devoted, loyal Methodist. He loved all the followers of the Master, but he had a peculiar affection, a changeless love, for his own church. He had the faith in the polity of his church which results from an intelligent understanding of its principles, a wide observation of its workings, and an extensive experience of its practical operations. He had an unflinching faith in the doctrines of his church. While he recognized the fact that all men are sinners, he most thoroughly believed that Jesus Christ by the grace of God had tasted death for every man, and that all might find pardon and salvation through repentance and faith. He believed in the doctrine of the witness of the Spirit, and in the doctrine of present and full salvation, and in his own experience he realized the truth of the doctrines he believed and preached. Besides all this he felt the needs and the perils of the unsaved, and his

tender, sympathetic heart ever urged him to seek, by all means, to win them to the Lord Jesus Christ. He seemed sometimes to be so anxious and burdened for souls that it may truthfully be said of him that he shared with Christ a real fellowship in His suffering for the salvation of men. Dr. Brodbeck was an evangelist because for this service, with utter unselfishness, he laid all he had of life and love upon the altar of God and humanity. The more I think of this dear brother, the more I wish and pray that I may be like him.

"But Dr. Brodbeck was pre-eminently a pastor. He never feared or hesitated to enter the cheerless basement, or climb rickety stairs to dingy attics, in his care for souls. I have sometimes thought it might be of great advantage to a preacher to be born in an abode of penury and to have known the discomforts of poverty, for the reason that it enables one to come closer and more helpfully to the toiling and struggling ones of earth. Dr. Brodbeck knew poor people; he spoke to them, and shook hands with them, and remembered them, and visited them in their humble homes just as he would the affluent and the rich. He was a son of consolation in the homes visited by affliction and sorrow; to the weary and discouraged his smiling face and cheerful words brought hope and comfort; little children loved him, for he knew how to increase their joys and soothe their griefs. His pastoral visiting was like that of the great Apostle Paul—he preached the Gospel from house to house with tears. His visits were not hours of aimless, frivolous talk about matters of small import; he went to the homes of his people as a friend and brother, but also as a representative of his Master. His supreme object in his pastoral work was to care for and feed the flock and lead wandering souls to the fold of the Good Shepherd. Without a doubt there are hundreds of people in the various churches he has served who were led to Christ as the result of his faithful pastoral work.

"With many words that press for utterance, but which must not now be spoken, I will not deny myself the privilege of saying that to my thought, in almost if not every respect, but especially as an evangelist and pastor, Dr. Brodbeck was a model Christian minister, a model Methodist preacher. Ah! when I think of this, and when I think of his ripening powers, when I think how much this poor world needs such men, when I think of the ever-multiplying and broadening opportunities that were opening to him, there rises unbidden in my soul a cry to call him back. Why could not heaven wait for at least twenty years while this blessed herald of salvation might enrich the world with his prayers, his toil, his love? But the Lord of the harvest knows best, and He has called him, and he has gone from us to answer to the call; but I seem even now to see him standing in the presence of the Master with his arms full of sheaves gathered in these earthly fields—sheaves that shall forever enrich the garner of God. And so in the years to come as the thousands saved through his faithful labors, one by one, shall pass away from earth, our sainted brother will welcome them home and present them to the Lamb of God who died for them.

"May I say, in conclusion, to these dear ones who mourn the loss that has come to them: Walk on, though rough the way and dark the clouds that gather about you, and, in a few more days, or years at most, you shall know the bliss of an eternal reunion in the glorious heaven that awaits all the followers of Jesus."

Rev. E. M. Taylor, D. D., then announced the hymn, "Lead, Kindly Light."

Prof. C. W. Rishell, D. D., spoke of his experience with Dr. Brodbeck when his associate for several years in the Cincinnati Conference. He exalted the ministry and was known as a remarkable soul-winner. Great

revivals attended his ministry. The Professor followed him in two appointments. In one nearly three hundred were taken into membership who were converted under his preaching. He was singularly guileless and pure-minded. He had never heard his friend utter a word of which he had any reason to be ashamed. His mind continually centered on high things. He would never say an unpleasant thing regarding a human being. Dr. Rishell's eyes filled with tears and his voice choked as he told of his love for his deceased friend.

Prof. S. F. Upham, D. D., of Drew Theological Seminary, said if ever he knew a man whose whole strength was given to the church, that man was Dr. Brodbeck. He had a single purpose, and that was to bring men and women to a knowledge of Jesus Christ. He believed in the divine society which we call the church. He never apologized for the old Gospel, nor did he believe in the Gospel with modern interpretations. He was a model minister, and if the speaker were to characterize at length an ideal man, it would only be the presentation of the qualities of head and heart which his dear friend possessed.

Dr. C. L. Goodell made a very touching and impressive address, characterizing the deceased as a friend. To come into his friendship was to possess the love of a strong, manly, noble heart. He gave himself wholly to his friends, and there was nothing honorable that he would not do and suffer for them. His life was centered in fidelity to God. He was ambitious, but it was an ambition which aspired as the supreme end of life to ascertain what God desired to have him do. No man was ever truer or kinder to his ministerial brethren; and shall we not bear away this lesson and live it out more faithfully in our future?

Miss Mabel Le Favor, accompanied by the church quartet, sang "How Long, O Lord?" which was sung on the occasion of Dr. Brodbeck's last sermon, and then by his request.

Rev. Dr. J. D. Pickles led the tearful congregation in a sympathetic and heartfelt prayer, and the benediction was pronounced by Dr. E. M. Taylor. Pathetic and sad as was the occasion, a peculiar spiritual impressiveness and inspiration pervaded the crowded church. "It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart." For nearly an hour friends walked by the casket and looked into the face which, save an unusual pallor, was as natural as in life. There were rich and beautiful floral tributes from churches and organizations with which the deceased had been associated and from many friends. B. F. Hatch, who was selected by the official board to take charge of the funeral arrangements, performed his duties in a most acceptable manner. The active pallbearers were: C. E. Savage, Frank U. Warner, Col. William H. Oakes and William Hewtons. The honorary pallbearers who followed were: Rev. Dr. Frederick Woods, Rev. George S. Butters, Rev. Dr. Charles F. Rice, Rev. Willard T. Perrin, Rev. Ralph Gillam, the evangelist, Joshua Merrill, president of the Wesleyan Association, and George F. Washburn. The body was placed in the receiving tomb at Forest Hills, Rev. W. T. Perrin officiating.

Dr. J. T. Gracey makes this very wise suggestion in the *Northern Christian Advocate*: "If Drs. Buckley, Payne and Leonard, with Brothers Taft and Ferry, are going to revise a nondescript pamphlet known as the 'Manual' containing directions to missionaries, they might as well make a Methodist book of regulations, not a Congregational one. The original 'Manual' was modeled after that of the American Board, and was never adapted to our economy, and gave no end of trouble for that reason."

## PERSONAL

— Mrs. J. Ellen Foster is visiting friends in this city for a few days.

— Rev. Dr. Albert Carman, general superintendent of the Methodist Church of Canada, preached on a recent Sunday in Delaware Avenue Church, Buffalo, N. Y., to the delight of an immense audience.

— Mrs. Higgins, wife of Rev. J. W. Higgins, of Monument Square Church, Charlestown, is a daughter of the late Hiram Leonard, whose death was announced last week. We were not aware of the fact at the time.

— Rev. Dr. Alexander MacLaren, the widely known Baptist preacher of England, who is still rendering effective service in the ministry, completed his seventy-second year on Feb. 11, and is preaching with undiminished power.

— Mr. James Deering, one of the founders of the Methodist Episcopal Church in South Paris, Me., died in that village, Feb. 5, at the advanced age of 99 years, 3 months and 3 days. He was the father of William Deering, of Evanston, Ill.

— Rev. Dr. P. A. Cool, recently of Sedalia, Mo., meeting with encouraging success in his pastorate at First Church, Spokane, Wash. Since his pastorate began last spring 205 new members have been received by him, and a new parsonage, costing \$3,475, has been built.

— The *Lowell Morning Mail* of Feb. 7 presents a portrait of Ferdinand Rodliff, a member of St. Paul's Church, that city, and says: "Sunday was the 93d birthday of Ferdinand Rodliff, but owing to the venerable gentleman's regard for the sanctity of the day, the auspicious event was not observed even in an informal manner. He spent the day as he does every Sunday in a few hours' conversation with the members of the family and the remainder in his own room in close communion with the Bible, which he so much treasures."

— Mrs. Brodbeck's many friends will be relieved to learn that her convalescence is not retarded by the ordeal of bereavement through which she is passing. The family greatly appreciate the many expressions of tender interest, both written and floral, which came to them in their sorrow from so many churches and individuals in different parts of the country, and those especially from Boston and vicinity; and they hope that, for the present, in view of their grief and the crowding of duties, their friends will kindly excuse them from any personal acknowledgment.

— Mrs. Sarah F. Huckins, of Watertown, after a protracted sickness, passed to her reward, Wednesday morning, Feb. 9. She had been a devoted Methodist from childhood and a warm personal friend to all her pastors. Her death was triumphant, with the words, "Come, Lord Jesus!" and "Jerusalem, my happy home," on her lips during the very last moments of her life. She was the mother of Dr. L. T. Townsend's wife, who within a very short time has been called to part with a dear brother, her father, her daughter Fannie, and now this precious mother.

— Lady Henry Somerset writes a letter in which she wholly retracts her endorsement of the act for the regulation of vice among the British soldiers in India. In her communication she speaks of her "explicit withdrawal of an indorsement of whatever form of the principle of regulation." Miss Frances E. Willard, in calling public attention to her ladyship's letter, observes: "The letter will bring rejoicing to the hearts of our home people everywhere. It is what we had a right to expect from our great-hearted comrade, who has from the first been devotedly with us in our purity work."



— The New York Tribune says that Bishop J. H. Newman has just returned to Saratoga from a seven-thousand-mile trip to the Pacific slope.

— Archbishop Kain (Roman Catholic), of St. Louis, has consented to serve as a vice-president at the meeting in that city to receive William Booth as the head of the Salvation Army.

— Bishop Foster made a comfortable journey from Boston to St. Augustine, reaching there Feb. 5. He is pleasantly located in the "Barcelona," one of the well-kept hostleries in that city of fine hotels.

— The daily press states that more than 5,000 people crowded into the Academy of Music, Brooklyn, last week to attend the reception given by the members of the Epworth League to Bishop W. X. Ninde, president of the League.

— The Philadelphia Methodist of last week, in referring to Prof. S. F. Upham, D. D., says: "Dr. Upham stands among the most popular and influential men of Methodism. He is a teacher of preachers—a preacher of preachers."

— Mrs. S. Hamilton Day, wife of the pastor of Grace Church, St. Augustine, Fla., delivered, by special request, a lecture in De Land, Fla., during the session of the St. John's River Conference, on "Oxford, Town and Gown." The lecture was highly commended by both preachers and people. Mrs. Day spent some time during the summer of 1896 in Oxford, England.

— The Outlook, in noticing Prof. William McDonald's volume, entitled, "Select Documents Illustrative of the History of the United States," says of it: "It is an exceptionally valuable book to students of American history, and indeed to all persons who care to discuss our present problems in their historical bearings." Prof. McDonald is at Bowdoin, and is the son of Dr. William McDonald.

— Miss Mary Spooner, of Acushnet, has just passed her 104th birthday. Born Feb. 8, 1794, she remembers distinctly things that occurred during the last year of Washington's administration, and events of every year since. She is a "Daughter of the Revolution," and this, as well as many other things about her life, connects by a living link today with the eighteenth century. She has never united with any church, although usually an attendant upon the Methodist services. She says she cannot remember when she began to have perfect trust in the Heavenly Father. Her health is good, her memory fair, and her reasoning faculties wonderfully preserved. Perhaps Miss Spooner is the oldest person living in Massachusetts.

— Mrs. Emily L. Jacobs, of Springfield, widow of Dr. Horace Jacobs, formerly a prominent physician in that city, died at her home, Feb. 10, after an illness of nearly three months. Mrs. Jacobs was born June 13, 1820, and was a native of Westfield, being the daughter of Abijah Owen of that town. She had been an active member of Trinity Church and was one of the corporate members of the Home for the Friendless. Mrs. Jacobs is survived by two sons—Chauncey A. and Horace H., of Boston; and three daughters—Miriam O., wife of Rev. Dr. Charles F. Rice, of Cambridge, and Misses Mary L. and Rachel B., of Springfield.

— Dr. Egerton B. Young, whose presence in this city to deliver missionary addresses upon his work among the Indians has been recently noted, has been so favorably received that he will return in April next to speak in several of our churches. Bishop McCabe writes of him: "He is the John B. Gough among missionary speakers. He holds the fixed attention of the largest audiences to the close of every address. He ought to be pleading the sacred cause every

night in the year." Those desiring to correspond with him can address him at 150 Fifth Ave., New York.

— A memorial service in honor of the late Dean Bennett of the Boston University Law School has been arranged for March 19.

— Dean W. E. Huntington, of the School of Liberal Arts, Boston University, is bereaved in the death of his mother, who passed away last week at Amherst.

— The Hon. Annie Merrill, of San Francisco, brother of our Rev. Dr. John W. Merrill, does credit to his New England birth and training. Though in his 88th year, he is in the habit of taking daily for his health a merry spin upon his bicycle.

— President Knox, formerly of the New Hampshire Conference, but now in charge of the Red River Valley University at Wahpeton, N. D., graduates this year the first class that the young institution has carried through its four years' collegiate curriculum.

— Rev. Dr. A. D. Vail, of New York, writes: "I have some pleasant memories of Gilbert Haven's wife Mary, who was my sister's (Dr. J. W. Beach's first wife) bosom friend. I was preparing for college in America when Gilbert was principal, at the time of his courtship, which was a romantic one. In old Wesleyan in the old Eclectic Hall we boys used to enjoy at commencement time the three great wits—Haven, George Steele, and Brigham."

— Rev. Dr. R. W. Rogers, professor of Old Testament Hebrew and exegesis at Drew Theological Seminary, was tendered a farewell reception by the faculty and students in Mead Hall, Thursday evening, Feb. 10. On the Saturday following he sailed by the ocean liner "Normanna" for Alexandria, Egypt. He will spend the spring and summer traveling and exploring in Egypt, parts of Arabia, Palestine, and the Euphrates Valley, and expects to return in the fall in time to assume the duties of the next school year.

— Dr. William McDonald writes: "On Thursday, the 10th inst., I made a visit to my lifelong friend, Rev. Charles Munger, who is stopping with his daughter, Mrs. Abbott, in Rochester, N. H. Mr. Munger has been, for some time past, dangerously ill of that malady which ended Dr. Brodbeck's life; but the readers of ZION'S HERALD will be glad to know that he is slowly recovering. He is able to sit up a little, and even to walk about his room. He is hopeful, though his disease has, at times, a depressing influence upon his mind. He entertains no doubts respecting the doctrines he has so ably preached for more than fifty-six years."

— Rev. H. H. Critchlow, pastor of our church at Acushnet, writes under date of Feb. 7: "Rev. E. A. Lyon, who is a regular attendant at our church here, has just passed through a very serious attack of pleuropneumonia. Although weak, the doctor gives great encouragement for his recovery, and he is gradually growing stronger. The Gospel which he has preached for fifty-nine years is now, as ever, the sure foundation of his trust. God has been wonderfully gracious in not only sparing his reason unimpaired after more than eighty-two years of life, but in granting him, also, an almost surprising power of memory. Scripture comes with ease verbatim, and fact, incident and history are readily recalled, whether occurring one year ago or fifty. That Mr. Lyon is still interested in the success of God's work, need scarcely be stated. At the news of salvation's victories the warrior spirit flashes in his eye, and 'Praise the Lord!' comes from lips almost too weak to articulate. Greetings from any of the older brethren and friends on pastoral charges who remember him will greatly cheer him in his convalescence. He is just as peaceful and happy as an untroubled child."

— Professor Royce's lectures at Boston University, under the auspices of the Twentieth Century Club, have attracted a paying audience as large as the hall could seat. They continue through the present week.

— Rev. C. A. Laughton, a local preacher, pastor of the church at North Anson and Embden, Maine, died suddenly from heart trouble, Tuesday, Feb. 8, aged 67 years and 7 months. For nineteen years he has supplied charges on the Augusta District. He leaves a wife, and a son and daughter by a former marriage. His funeral was attended at North Anson on the following Friday, conducted by Presiding Elder Ladd, assisted by Revs. J. B. Lapham, W. T. Chapman, and C. K. Evans, of the Maine Conference, Rev. Mr. Hayden, pastor of Free Baptist Church, and Rev. Mr. Small, pastor of the Universalist Church. Services were also held by the Masonic fraternity. The church could not contain all who wished to attend. On Saturday the body was taken to Augusta, his former home, and services were held in the Methodist Church, conducted by the pastor, Rev. C. S. Cummings, assisted by Revs. J. B. Lapham, C. F. Parsons, J. Gibson, and W. I. Phillips.

## BRIEFLETS

This is the time of year when every member of our families should read a great deal. We are therefore—as in this issue—trying to meet the varied needs of all.

Bishop Warren, on his way to South America, favors the readers of ZION'S HERALD with a very interesting letter entitled, "Seeking the Southern Cross," which will appear in our next issue.

An exchange observes: "What a pity some of our friends cannot get to understand how long prayers kill a prayer-meeting!"

Gammon Theological Seminary has been highly favored this year by the presence of four of our Bishops. Bishop Vincent gave two lectures on "The Minister as a Student" and "The Larger Life." Bishop McCabe gave the Founder's Day address and a stirring address on missions, beside thrilling a great audience by his "Bright Side of Libby Prison." Bishops Walden and Goodsell were recently present at a meeting of the board of trustees and gave lectures, respectively, on "The New Sick Man of the Orient," and "Roman Days." Secretary Hamilton was also present and gave an inspiring address before the students.

"Aunt Serena" wishes to acknowledge the following contributions to the fund for the Deaconess Hospital telephone, received since the last statement:—

Previously acknowledged,	\$30.00
L. R. J.,	1.00
F. R. L.,	2.00
Miss W.,	3.00
Mrs. M. A. P., Thomaston,	1.00
C. M. R., Nashua,	2.00
	\$38.00

Messrs. Eaton & Mains have nearly ready for issue (it is expected, we believe, to be out in two or three weeks) a new book by Dr. James Mudge, of Lowell. Its title is, "The Best of Browning." It is an endeavor by one who has been for a good while an enthusiastic lover of this foremost Christian poet of the century, to commend and introduce his writings to all ministers especially and to religious people generally. For this purpose some twenty-five of his choicest and most distinctively religious poems are given entire, with explanatory introductions and judicious notes. There are also many pages of minor selections of a briefer sort, suitable

for quotation and frequent reading, culled with care and systematically arranged. Dr. Mudge provides three elaborate original essays which will greatly help to stimulate interest in the poet, and prepare for his enjoyment. Dr. W. V. Kelley writes a beautiful and striking introduction. The book is dedicated by permission to Bishop John H. Vincent, to whose urgent suggestion its production is due. It will be just the thing for Chautauqua Circles. We hope it may have a wide sale. Our ministers will do well to look out for it, and make an early purchase.

Editorial notice of the death of J. Sumner Webb, of Milton, will be found on page 224.

An unavoidable delay has been occasioned in mailing our papers for two or three weeks, which, it is hoped, will be rectified hereafter. Special effort will be made to give our readers the paper promptly each week.

On Monday, Feb. 7, Bishop Mallaleu gave the students of the School of Theology a very interesting account of his visits to our mission-fields in Japan, Korea and China.

Among the alumni of Boston University School of Theology there are eight college presidents, twelve college professors, and twelve professors in theological schools, besides fifty foreign missionaries.

The *Western Christian Advocate* of last week presents the portraits of the Book Committee, the Book Agents, and the managers of several depositories, making a very attractive and interesting number. "Tourist," who was in the city of Cincinnati during the meeting of the Committee, gives a prompt and very important report of the proceedings on page 215, which all should read.

Rev. Louis Albert Banks, of Cleveland, O., rejoices in a special harvesting on Sunday, Feb. 6. He writes: "I received a class of 15 into full membership, 48 by letter, and 162 on probation. The new members filled two aisles the entire length of the church, and then encircled the altar three times. It was a good day, but the great refreshing and uplift to the church is as important as the large accessions. A large number of families — husband, wife, and one or more children — were among the distinguishing characteristics of the new members. The attendance on the meetings throughout the month was the largest of any I have ever held in my life. I presented all the new members with a probationer's hand-book, and will meet them myself every Monday evening until their probation is ended."

A writer in the *Pittsburg Christian Advocate* thus refers to a matter of "minor morals:" "An item of ministerial courtesy which seems to be overlooked, as a rule, is in connection with the sending of church letters. It often happens that one pastor writes to another, asking him to send the church letter of some brother who has been discovered to be a Methodist, and has not transferred his membership. So far as the observation and experience of the writer go, this request is not often accompanied with a stamp with which to pay return postage. This may seem like a small matter, but consider the injustice of the course referred to. The man who gives the letter is the loser, the man who receives it is the gainer. Who then should pay the postage?" In most cases of this kind the fault is rather of thoughtlessness than of deliberate purpose; but it is a fault. In all business correspondence one simple rule applies — the party seeking or receiving benefit should pay postage. If the benefit be mutual, each should pay his own. But in general the writer whose letter requires a reply should enclose return postage.

## NEW YORK CORRESPONDENCE

"CLERICUS."

As anticipated, the second and more formal discussion of the Book Room question, on Feb. 6, brought out the preachers in great numbers. It was very evident that they were present to say and hear disagreeable things. There are some difficulties that are best met and cured by open and vigorous discussion. This seems to be one of them. The laymen are quite as much interested in the matter as the preachers, and with a sign "To Let" on the front door of the Book Room on the public street, it is idle to attempt to ignore the fact of trouble within. So anxious were the brethren that an hour was spent in discussing, in his presence, whether Dr. Robinson, ex-president or superintendent of the Methodist Protestant Church, who was there by the invitation of Dr. Buckley, had a right to be there at all. When he had been finally ordered out, the question of the day was brought up.

From first to last the preachers were hard to manage, and the president had more questions of order and privilege to settle than in any ordinary five years. All of which hardly befitted the dignity and seriousness of the question discussed. We needed that day one man like Morris Crawford, with knowledge and tact, with ability and courage, to lead us out and on to the right thing. The meeting evidently favored sending on to Cincinnati a respectful petition against renting the room; but advantage was taken by those who had already spoken on the other side to prevent a vote by the expiration of time. But so much has been said that the question will be opened again. The Agents, in fairness, must be heard.

Unfortunately, no Agent or any one able to answer was there to solve the question, "Why cannot our Agents make as much money out of the Book-store as the five or six other houses of equal size within three or four blocks?" Dr. Eaton sent a diplomatic letter evidently for himself and the local book committee, in which it was intimated that the sign "To Rent" had been put out "to try the market." Nothing in this correspondence states any fact or saying of the preachers that is not on the street and in the mouths of the people. It is because of a sincere faith that publicity and open discussion are the things most needed that the subject is referred to. Such a great business needs experts at every great point of manufacture and sale. In the sharp competitions of business the old methods and monopolies must go to the wall, and we have a right to the front instead of the rear. So the preachers put their ideas. It will be a pleasure to answer these points when the meeting of the Book Committee is over and the Agents return and relieve the tenseness of the situation.

The annual dinner and anniversary exercises of the New York Association of Alumni of Drew Theological Seminary occurs this year on Feb. 28. The committee in charge have selected Monday, 1 30 P. M., as the time, believing that they can on this day and at this hour secure the attendance of a larger number of the alumni at less cost and with greater satisfaction to the brethren than at any other time. The exercises will close in good season, so that all may be able to meet any evening engagement.

The topic of greatest interest at this meeting will be a memorial of honor to Dr. Buttz, who this spring finishes thirty years of service as professor and as president of Drew Theological Seminary. They have been years of hard work, of splendid leadership, and of grand success. He bears his years so lightly and is so fresh and up-to-date in spirit, that he seems as young as the youngest of his faculty, and just ready to begin thirty years

of service. His position is assured, and it would be foolish for him to think of exchanging places with any Bishop on the bench. He really ranks them all.

The committee in charge have selected as the speakers Rev. Charles Cuthbert Hall, D. D., president of Union Theological Seminary, Rev. Dr. Faunce, the great Baptist preacher of this city, and Rev. A. D. Vall, D. D., of Park Avenue Church, who is to speak in behalf of the trustees. Dr. W. P. Ferguson, principal of Hackettstown Seminary, one of the most brilliant and successful of our younger preachers, is chairman of the committee, and they are working earnestly and wisely to make the affair a success.

There is one man in this city whose voice is never heard in our Preachers' Meeting, whose name is not often seen in the papers, who is worthy of far more public honor than he receives. I refer to Rev. Dr. S. J. Herben, the assistant editor of the *Christian Advocate*. His talents and training qualify him for any editorial position. Dr. Buckley, being absent so often, naturally needs an assistant of the soundest judgment and of great ability for rapid and correct writing. It is the easiest place in the world to make blunders little and large, but a critic will have to look long and carefully to find them in the *Advocate*. He deserves the credit of the make-up of the paper in its present form. His even temper and gracious manners make him a general favorite with the preachers. It is safe to say that no one regrets more than the editors the poor paper and printing of the first one or two numbers of the *Advocate* at the opening of the year. But they are not responsible for the printing or quality of the paper. Dr. Herben is a brilliant writer of leaders, a most excellent preacher, and is welcomed in all of our pulpits.

We hear that Rev. Dr. J. O. Wilson, of St. Andrew's, has been hard at work getting the great debt on the church of \$100,000 removed. His success in his last church in Brooklyn in raising \$85,000 gave him courage to attack this larger one. It is given out that he has pledged for \$85,000 and is after the rest. Every man in New York Methodism will shout over his success. St. Andrew's is a most beautiful church, and was well located to meet the wants of wealthy Methodists living on the West Side of New York. But the locating of St. Paul's within ten blocks, with its large inherited capital, for a time greatly discouraged the St. Andrew's people. If this debt is paid, under the leadership of Dr. Wilson, we look for a grand history for the church. It will give us two, and with Grace at 104th St. three, grand West Side churches. Madison Ave. and Park Ave. hold the East Side.

The death of Dr. Brodbeck has been the cause of great sorrow to his many friends and admirers in New York. He spent a few days in the city at the anniversary of the New York Deaconess Home a few months since, making the address and preaching the next day at the ordination of the deaconesses. He left behind only the pleasantest remembrances. An intelligent Irish servant girl in a family where the Doctor was a guest was as deeply touched by his death as his ministerial friends. Dr. Brodbeck had been such a perfect gentleman to her that she thought of him as her friend. He was an ideal man in many ways, and would have honored the highest position in the church.

The reports appearing in the daily press last week Thursday concerning the illness of Dr. Buckley were greatly exaggerated. He was poisoned by eating canned corn, but we are happy to state that he received no permanent injury and has at this writing nearly recovered.



RELIGIOUS THOUGHT AND LIFE  
IN THE OLD WORLD

## XXI

PROF. W. T. DAVISON, D. D.

THE department of New Testament study differs in certain important respects from that of the Old Testament, dealt with in the last of these articles. It stands at a different stage of growth and the questions discussed bear a different relation to the Christian faith. Old Testament criticism is, of course, more revolutionary in relation to traditional beliefs than any criticism of the New Testament which is scholarly and responsible. There is no reason, as I have ventured frequently to say, to fear the results of sound criticism in either department. None the less it is necessary for all who are interested in the maintenance of Christian faith to watch carefully the tendencies of opinion, since important changes are sometimes imperceptibly made.

In this connection it may be well to refer to the publication of the first volume of what is known as

"THE EXPOSITOR'S GREEK TESTAMENT,"

which is avowedly intended to be an "up-to-date Alford," doing for the present generation of students what Dean Alford's well-known work has done in the past. There are certainly many things in it which would make Alford and his immediate contemporaries open their eyes in amazement. The first volume contains the Synoptic Gospels annotated by Dr. Bruce and St. John's Gospel by Dr. Marcus Dods. It is in the former part of the work that the attitude towards the Gospels is adopted to which reference is specially made. Dr. Bruce is well known as an able and original writer; whether his doctrine is as true as it is new, is another matter. He gives entirely new expositions of well-known passages such as "The Son of man had not where to lay his head," which is interpreted of "the religion of His time;" while "Come unto me all ye that are weary and heavy-laden," is understood as expressing Christ's "intense yearning for receptive scholars at a time when He was painfully conscious of the prevalent unreceptivity." It was, therefore, Christ who at this particular moment was burdened and heavy laden, and His invitation was the heaving of a sigh which closes a "soliloquy" marked by depression and disappointment.

These are ingenuities with which readers will deal according to their kind; some welcoming so "fresh" and original a rendering of familiar words; others, not so easily attracted by novelties, concluding that "the old is better." There is room enough for difference of opinion on all matters of interpretation; but the tone adopted towards the Gospel narratives is another matter. If Dr. Bruce is right in his way of dealing with these, many changes will follow which some of his admirers probably do not foresee. We are not much surprised, it is true, at being told that "inerrancy is a theological figment," and that any attempt to construct a harmony of the Gospels would now be obsolete and almost ridiculous. Nor perhaps is it alto-

gether startling to be told that Luke cannot be considered trustworthy as a historian, his narrative being marked by "idealization of Jesus and His disciples." It is true that in his preface Luke professes "accuracy," and Dr. Bruce will give him credit for meaning what he says. But his "pervading regard to what may be comprehensively called edification" interferes with accuracy as Dr. Bruce understands it. St. Luke makes mistakes, but these "are not to be confounded with bad faith." He "did not invent, but at most touched up stories," so as to produce a better general impression.

Such extracts do not stand alone; they represent a prevailing attitude. So with other and even more important matters. The healing acts of Jesus — this personal name of our Lord is almost exclusively employed — "whether miraculous or not," have, it is admitted, a religious value, though their use in the evidences of Christianity is held to "belong to an antiquated type of apologetic." So much for miracles. As for prophecy, "the evangelists' idea of fulfillment may provoke a smile," and one who reads St. Matthew with a complacent smile of pity for the evangelist's ignorant and foolish ideas on the subject of prophecy can hardly be said, in Athanasius' phrase, to be going to school to the Bible. A reader of Dr. Bruce's commentary, indeed, hardly knows to what teacher's school he is going. Ministers have been accustomed to quote with some confidence our Lord's "great commission" to His disciples to go into all the world and preach the Gospel to every creature, but it appears that this can hardly be taken as "an exact report" of what Jesus said, that "in it the real and the ideal seem to be blended," and that what is actually recorded is "what the church of the apostolic age had gradually come to regard as the will of their Risen Lord." The phrase is taken almost verbatim from Weiss in his edition of Meyer, but it will be seen at once that "what the Christian community had come to recognize as the will and promise" of Christ is not the same thing as His express command. How had His followers "come to recognize" in their later measure of "Christian enlightenment" truths so great and fundamental as these, if Christ Himself had never given to them the stamp of His own authority? Is it to be impossible henceforth for the advocate of Christian missions to rely upon the Master's own word of command and His own gracious charter of promise?

One desires not to be hypercritical, and as there can be no question about Dr. Bruce's ability, so we conceive there can be little question as to his belief in the great verities of the Christian faith. But if his be the right mode of treating the Gospels, the most sacred records of the Christian religion, it is quite clear that many things will have to be altered besides the accustomed reverence of tone which one sadly misses in Dr. Bruce's pages. Dr. Martineau, in his "Seat of Authority in Religion," gives as his reason for rejecting the authority of the New Testament the fact that we really know so little of what Jesus was and said and did, the accounts of the

Gospels being so trustworthy that there is no basis for the superstructure of faith raised by the apostles and accepted by the church. Dr. Bruce stands far enough from Dr. Martineau. But if his treatment of the Synoptic Gospels be "critically" sound, one which defenders of the faith must be constrained to take on pain of being denounced as advocates of an "antiquated apologetic," they will not find it very easy to protect themselves or their faith from assailants of Dr. Martineau's type. Christ's address to Peter in Matt. 16: 17-19, for example, is of "doubtful authenticity," being probably an "addendum by the evangelist or introduced at a later date by a reviser." It is true there are some "psychological reasons" in favor of "something of the kind" having been said by Jesus. The spirit of Jesus was "in a state of high tension" — and so forth. But it will be seen at once that if all we can be sure of at critical points of the Gospel narrative is only that the evangelist or some later reviser had some reasons for thinking that Jesus said "something of the kind" he has recorded, our basis of faith and doctrine is very substantially altered.

Whether the readers of the Expositor's Greek Testament are prepared for this, remains to be seen. Those who have been in the habit of using Alford have been the very mainstay of evangelical teaching among English clergymen and Nonconformist ministers. The new commentary, as such, is likely to have a wide circulation, and it contains many features which ought to commend it to the class of students specially indicated. Such reviews of the book as have already appeared take little or no notice of the attitude taken up by Dr. Bruce on critical questions. We can hardly think, however, that at present many of his readers will follow him implicitly. What is more probable is that this method of dealing with the Evangelists as authorities — or rather as non-authoritative — will gradually and imperceptibly spread, and this we should regard as a serious and dangerous sign of the times.

In the department of

## NEW TESTAMENT THEOLOGY

there has been considerable activity of late and several books invite attention. Instead of discussing them separately, I may say that one of the chief questions causing discussion concerns the relation between apostolic Christianity and what is dwelt upon and emphasized as "the teaching of Jesus." A tendency prevails, and is steadily growing, which would discredit the teaching of the apostles, especially of St. Paul, as a later, less pure and more artificial reproduction of the simple and sublime "religion of Jesus." Such teachers would appeal from Paul to Jesus and rectify the "system" of Paul or John by the standard of the very words or the "consciousness" of Jesus Christ Himself. It matters not that some of these teachers question whether in the Gospels we have Christ's very words; that among those words are declarations concerning the future and the work of the apostles, when directed by His Spirit, which cut at the root of their own contention; or that this professed attempt to

honor the Master at the expense of the disciples really discredits and disparages both. There is plausibility enough in the view propounded, combined with a distrust of all dogmatic teaching and a desire to "simplify" religion, to make this tendency very popular. It is well, therefore, that its essential hollowness should be made plain.

Several writers — nearly all of them Scotchmen, by the way — have touched upon this phase of contemporary thought in recent publications. To some extent it has been countenanced by Wendt and writers of the Ritschlian school, and Prof. Orr has done excellent service by his painstaking and minute examination of the Ritschlian theology, as thorough a piece of theological criticism as has appeared for some time. Mr. Somerville, again, who is at present Cunningham Lecturer, has taken up the subject in his "St. Paul's Conception of Christ." The Kerr Lecturer, also, for the year — a foundation attached to the United Presbyterian Church of Scotland — has written a most useful volume on "The Christ of History and Experience." Mr. Forrest, in these lectures, furnishes the link which it is so necessary just now to make strong between "the historical Christ" on the one hand and the religion of Christian experience on the other, showing how each, when rightly understood, is necessary to the other. Dr. Denney, also, who was recently appointed to the professorship of systematic theology in the Free Church College, Glasgow, in his inaugural address on dogmatic theology gave some prominence to this very point. The address is published in the December *Expositor* and deserves careful reading. In combating the idea that Jesus was the first and only perfect Christian, the apostles being Christians of a lower type, he says: "Surely, it is far truer to say that Jesus was not a Christian at all in the sense in which we are, and that the typical Christian is the apostle and not the Master. The specifically Christian consciousness which has to be scientifically developed by the theologian is not the consciousness of Jesus, it is the consciousness of reconciliation to God through Jesus. . . . I cannot understand how any one should imagine that this is disparaging to Christ. I am confident it is the only manner of proceeding which gives Christ His glory." The subject is too large a one for an article like the present to do more than indicate its character and point out the importance of its issues. The very nature of the Christian religion is bound up with it, and there can be little doubt of the conclusion to which evangelical thinkers will come. Meanwhile the discussion does good in drawing closer attention to the one central Figure whom all Christians love and serve, and the true relation to Him of those followers who were specially commissioned to testify to His person, to expound His work, to carry His message and proclaim His Gospel to the ends of the earth.

*Handsworth College, Birmingham, Eng.*

— Tennyson once wrote to Gladstone: "I heard of an old lady the other day to whom all the great men of her time had written.

When Froude's 'Carlyle' came out, she rushed up to her room, and to an old chest there wherein she kept their letters, and flung them into the fire. 'They were written to me,' she said, 'not to the public!' and she set her chimney on fire, and her children and grandchildren ran in — 'The chimney's on fire!' 'Never mind,' she said, and went on burning. I should like to raise an altar to that old lady, and burn incense upon it."

### THE HEAVENLY VISION

REV. FRANK C. HADDOCK, D. D.

O say, can you see, through the mists that hang low

O'er the valley of life, the great city immortal?

Can you see its soft splendor, all radiant and tender,

In the heavens supernal, unfading, eternal,  
And shot with the hues of the prism and bow

From its temple of light to its lusterful portal,

That arch of God's triumph, the Gateway Immortal?

Can you see the white throng of the ransomed and blest,

The unfallen and saved of the travelling ages? —

By the stream of love's story, the highways of glory,

'Neath the trees of life's mending, the walls of Christ's tending,

And mansions prophetic of bliss and of rest, —  
Dear symbols of faith's inexhaustible wages,

Reward of the pure through travelling ages?

And, O soul, can you see, in this city above  
That has gilded the dreams of the centuries olden,

The King of the mystery of Judah's great history,

A human in fashion, but God in compassion,  
Omnipotent Deity melting in love

For the joy and the bliss of Jerusalem golden,

The Lord and the Life of that capital olden?

Can you see it, my brother, whatever betide?

In the battlefield's smoke and disaster and plunder?

In the stress of temptation, or triumph's elation?

When the spirit must languish, or faint in its anguish?

Oh, then, can your vision, heroic and wide,  
Drink deep of the hope of this heavenly wonder,

This healer of evil's disaster and plunder?

And you, woman friend, when the wings of your soul

Hang adroop like a bird's by the fowler enslaved,

When treachery gashes, and arrogance lashes,

And wasting diseases no healer appeases, —  
Do your eyes catch the gleam of the uppermost goal,

This city of surcease, this solace and haven

For the burdened of earth, and the weary enslaved?

O world, can you see, through the night of your toll,

The heralding light of its final adorning?

Do you hear its sweet chiming, its melody rhyming,

The antheming voices as Heaven rejoices

With Christ, the Lord God, o'er His captives and spoil

Gathered there in Jerusalem's ultimate morning,

In the splendoring blaze of its final adorning?

And, beloved, in the damp and the shadow of death,

Does your spirit exult in the masterful vision?

Can you see it as painted by martyred and sainted,

Bright shining, effulgent, wide-open, indulgent,

And messengers sending with welcoming breath

To the fathomless peace of its fields elysian —

To the peace of the Christ in His Passion and Vision?

There are dreams that are sweet to the souls of all men,

There are visions prophetic of life and endeavor;

But the Holy Place pendent is of God and transcendent,

Hope divine for life's sorrow, in all woes a glad morrow,

And sign of the Lord at His coming again,

That is victor in time and all blessed forever,

The crown of His Passion's almighty endeavor.

O then, shine on forever, thou Dream of the earth!

Thou Fancy supernal, eternal and holy!

Till thy power shall fill us, sublime us and thrill us,

Thy beauty control us, thy glory console us,  
And usher in time a miraculous birth

That shall make of the world and its denizens lowly

A City of God uncorrupted and holy.

*Brooklyn, N. Y.*

### ETCHINGS OF SOME METHODIST PREACHERS

#### I

REV. HILES C. PARLOE

*John Wesley*

The founder of Methodism. With a marvelous trend toward all supreme and ultimate truth, with a powerful grip on the higher tendencies in scholarship, citizenship and character-building, and with great versatility as an organizer of subtle forces, he swept throughout the eighteenth century from 1703 to 1791 an evangel of light and love, of spiritual liberty and power

*Francis Asbury*

The second Bishop of the Methodist Episcopal Church; a wise and discriminating expounder of the Holy Scriptures; a rigid disciplinarian; a tenacious and self-denying bachelor for the sake of the Gospel. The latter-day Methodists will always revere his memory for fixing so firmly the foundations of the church in America.

*Matthew Simpson*

The later Whitefield, captivating his immense audiences by his fiery eloquence and like a skillful general commanding the whole field with the keen sweep of his vision. His ability in church statesmanship was altogether akin to that of Gladstone's in the affairs of the English government. As a patriot he was without a rival.

*Edmund Storer Jones*

With a strong intellectual grip upon spiritual subjects and personal duties and relations, and with a burning Pauline-like zeal for the kingdom of God, he devoted himself unflinchingly



to the common brotherhood of souls, and "was not, for God took him."

William Morley Punshon

A trained and brilliantly equipped spiritual athlete, especially dangerous to confront upon the field of classic ideas, since the final victory was ordained to be his from the beginning.

Thomas Guard

The Irish Chrysostom. The whole race was enriched by his coming to it and suffered an irreparable loss when he was taken away. Chivalrous knight that he was, it seems today that he must come again to earth to show us once more that glittering truth sword of his with which he used to win such splendid trophies from the field of the spiritual arms.

John McClintock

That sturdy Pennsylvanian, unsurpassed in the kingdom of letters, and whether in the homeland or abroad leading the way easily into the most positive and exhilarating victories. From the earth standpoint he was crowned altogether too early.

Edward Thomson

A rare spirit which "sparkled and was exhaled." Those classic tastes and pregnant editorials have left a perpetual fragrance upon the literature of Methodism as well as upon the life of souls.

John Summerfield

A fragile flower blooming for an early fading. A man renowned as a pulpit orator, and altogether worthy to be mentioned as a star of the first magnitude in the galaxy of character.

## LETTER FROM NEW ZEALAND

REV. EDWARD BEST.

OUR Triennial General Conference, which has just closed its sittings in Auckland, was one of exceptional interest, especially to the Methodists of New Zealand, where it meets so seldom, chiefly because it is less central than Sydney, Melbourne, or Adelaide, while each of these places has a right to share in the privileges and blessings attending its sessions and services. Some of the ministers and lay delegates came 3,500 miles, which will give some conception of the territory occupied by our agents in this hemisphere, though their labors, in some instances, extend hundreds of miles beyond. Though this is the supreme court of Australasian Wesleyan Methodism, it consists of only 122 representatives, ministerial and lay, in equal numbers. But many more came from a distance to share in the joys and blessings of this pentecostal gathering, and were amply rewarded by the more than ordinary influence of the Holy Spirit which rested so richly on the morning prayer-meetings, the public services, and the sessions of the Conference. These all have left a hallowing influence behind, while our departing brethren are doubtless bearing a rich anointing of fresh power, which, we expect, will be speedily felt in every department of our church work.

The address of our retiring president, Rev. William Morley, was an able review of our vast field of operations, the agents employed, and the toils, perils, and triumphs of their work. Rev. H. P.

Burges, of Adelaide, was elected his successor, and soon showed that his previous years of training as Conference secretary had given him special fitness for the higher position he now occupies, while a very competent staff of secretaries conducted the business with order and dispatch. The public meetings were particularly enthusiastic, especially that of the Forward Movement, which seeks to reach the lapsed masses in our cities and mining centres, and was well represented by the ministers in charge of these missions, though Mr. Readies' absence prevented an equally blessed report from our mission in Dunedin.

As might be expected, our foreign missionary meeting carried the palm. The address of Rev. F. Langham can never be forgotten by those privileged to hear it, as he described his experiences for thirty-five years among the once savage cannibals of Fiji, the complete overthrow of idolatry, and the wondrous transformation of some who seemed incarnate fiends, and used to point with pride to the heaps of carefully counted and preserved stones (sometimes more than 800), mementos of the numbers they had slain and eaten. But old things have passed away, and some of these very men became zealous missionaries, catechists and teachers, not only in their own land, but also in New Britain, New Ireland, Duke of York Island, and New Guinea. Some years since, when four of these devoted men were murdered in New Britain, eleven of their friends freely took their place of peril and service; and now the Fijians sustain their own church work and give \$5,000 per year to send the Gospel to the island beyond. The Roman Catholics claim to have six thousand adherents, but few of them are Fijians proper; they are Solomon Islanders, or their descendants, who take more readily to a system whose conditions and period of probation are easier and shorter than Methodism, and whose standard of morals is low indeed. But the remaining 96,000 are either members or adherents of our church, and their children attend our day and Sunday-schools.

The friends of temperance will rejoice to know that a complete and successful system of prohibition obtains in Fiji. The rum manufactured at the sugar factories has to be sent elsewhere, as any one giving intoxicating liquor to a native is fined £50 and imprisoned three months. This penalty is doubled for each repeated offence while in the colonies. Our church has 569 Bands of Hope, with 42,122 members.

The address of our incomparable mission secretary, Rev. Dr. George Brown, who has endured untold toils and perils by land and sea, who can build a house or boat, steer a ship anywhere, and preach the Gospel with power in five or seven languages, was heard with rapt attention. Twenty-two years ago he began our mission in New Britain, the population of which is yet unknown, all of whom were then fierce cannibals. Here, with a few Samoan and Fijian helpers, he labored amid constant perils

and sowed the seed which has brought forth such blessed results. Four months ago, when visiting one of these stations, he had the joy of baptizing 103 adults, all of whom had satisfactorily passed their year of probation and preparatory instruction; and these were only a few of the many who were converted during the recent memorable revival so graciously given this people.

His description of the work in New Guinea exceeded all others in rapid and blessed results. Only six years ago he took there the largest contingent of agents ever sent by one church at one time to any heathen nation, including white and colored missionaries, catechists and school teachers, with sisters who had been trained as nurses or teachers, whose joint labors have been signally blessed of God, and only increased funds are needed to send many who are eagerly waiting to aid in gathering in this ripening harvest.

The subject of Methodist union progresses steadily, and will be consummated between all the branches of Methodism within the bounds of the Queensland Conference in January, 1898; and throughout this hemisphere so soon as some questions of property and finance can be adjusted, by which time we expect that the few Primitives in New Zealand who as yet hesitate will complete the desired and blessed unification of the Methodist family on this side of the globe.

The magnitude of the affairs which came under the supervision of this General Conference may, in part, be estimated by the following returns: Conferences, 5; churches, 2,921; other preaching places, 2,101; colleges, 11; school-rooms, 404; parsonages, 431; ministers and probationers, 667; local preachers, 5,396; class leaders, 6,899; church members, 91,162; on trial for membership, 8,357; catechumens, 17,021; Sabbath-schools, 3,492; Sabbath-school scholars, 192,832; Sunday-school teachers, 18,703; attendants on public worship, 486,320. I cannot just now state the exact number of day schools or scholars, nor yet the increase which in several departments was so marked and cheering, and for which we thank God and take courage.

Auckland, New Zealand.

## HALL CAINE AND "THE CHRISTIAN"

REV. D. P. McPHERSON.

MY friend, Mr. Hall Caine, is a Manxman born out of his own country, like the Irishman; for his good mother was visiting friends near Liverpool, and her distinguished son, Hall, was born before she returned to her home in the Isle of Man. But Mr. Caine has been true to the Isle of his fathers, for he has laid the scenes of his novels there. He has a house in London, but his favorite abode is Greeba Castle, in Man. I have the pleasure of knowing the Caine family. They have been for years a Liverpool family, and were connected with my former congregation there. They are a very kind family, the mother—bless her!—is a sweet Christian soul. Another brother, Ralph, is also a very clever literary character, and now edits a magazine in London. Hall is the very image of Shakespeare as we see his face in the old pictures. I never remember such a striking similarity.

I shall never forget a delectable evening I

spent in his London home. He is a charming host, has a charming home, a charming wife and a charming son — a bright, intellectual lad of twelve, who can personate Hamlet faultlessly. If destiny is not ungracious we shall hear in time to come of Hall Caine's son. Mr. Caine is a notable exponent of evangelic morality. He is passionately insistent on character, righteousness, human rightness and brotherliness patterned after the Son of Man. I questioned him on several of

THE HOT PROBLEMS OF THE DAY, social and ecclesiastical. To him a Christian is a man, be he high or low, born in Fiji or in London, who simply and honestly follows the man Christ Jesus, as a habit of life, and at all costs. The Bible is a family book, a book for the family of man. God is the natural Father of us all. He outbreathes us. God's breath is in our nostrils. God's Spirit is our heart-beat. Humanity has come down from heaven. Christ is the unfallen elder Son of God, the ideal of every man's life, and to be realized yet. Religion is domestic. The cross is a domestic act. "God is love," and mother is love; but God is the sinless and the perfect love. The overreaching sky is a roof-tree telling of the race's unity and family-hood, and of God's equal love. The church of God, in the purpose of God, is the true church-state whose dominion is to be world-wide. It is simply heaven working out itself in the earth, making everybody on earth like everybody in heaven. The church-state is a commonwealth — wealth, wealth of all kinds in common. This must be so from its domestic character and domestic unity. All men and women are to call each other brother and sister, not merely "brethren," but real brothers and sisters in spirit and affection, and all are to be servants to all. No self-interest; no striving; no hoarding.

I asked Mr. Caine what he thought of the Sermon on the Mount? Was it practicable, applicable? "No," he said. "Let us really apply the mountain sermon to the present social fabric and the whole concern will topple to the dust!" The present church could not stand the practical test of the sermon. It, too, would fall about our ears. Society and church have begun wrong and superstructured wrong. We must begin again and build upon the rock and build in the gold and silver and precious stones of unsophisticated integrity and sacrificial righteousness and sweet domestic charity, leaving out the wood and hay and stubble of sects and nationalities, and social orders and twenty more.

Mr. Caine is an optimist, for he believes right and God are living omnipotences, and are at the heart of the whole universe — all in all, and time is nothing in their eternal calendar. We know not how long evil has been working in the race and in the world, and we therefore should reasonably allow proportionate time for the good to reassert and realize itself. Our brilliant novelist "preaches" of a Sunday afternoon to Philistines and to all sorts and conditions of mortals and immortals who care to come.

His latest and most notorious book, "The Christian," may be said to embody his social and religious creed. The book has been quietly and slowly forming and maturing in his mind for some years. He meant it to be

#### THE CROWN OF HIS LIFE WORK.

The book, regarded simply as a literary product, and from the standpoint of a varied and technical information, is a marvel, and means an immense amount of patient research and collectivity. He favored me with a complimentary copy of his book. In a letter to hand he tells me the enemy is "thrusting sore" at him and his "Christian." Poor John Storm, the monk and cleric and Christian of gentle blood, gets it hot and fast and thick from all points of the compass. And meanwhile the author of all

this hubbub maintains a sphinx-like silence within the venerable walls of Groëba Castle in the snug tuck little home-ruled isle of the Celtic Manxmen. The London *Daily Telegraph*, one of the very ablest of our journals, has attacked "The Christian" with tooth and claw. The *Review of Reviews* has set it up as "the book of the month," meaning it as the notorious book of the month, and has made it the target of merciless and sarcastic criticism. But the versatile and omniscient editor-in-chief of the *Review*, reviewer of all reviewers, the universal rectifier, namely, Mr. W. T. Stead, is nothing if not out and out. You dear, poor fallen spirits of America — particularly of Chicago — well, you know W. T. Stead, and his now famous query, "If Christ came to Chicago!" He has tilted at "The Christian" as he tilted at Chicago.

I am not a novel reader, and I think two or three novels would have sufficed for all the world and for all time. But the title of the book, and its author, drew me to its open page, and I have finished it. I am glad I have read it. And I am sad, unutterably sad, since I have read it. I have a sense of dejection and of fear. I cannot well define the weird impression the book has left upon me. Is the book all true to nature? Is there a Lord Robert Ure in human nature? And a Canon Wealthy? And a Mrs. McRae? Then the best of us instinctively shrink from human nature, for is there not a decided taint of human nature in us all, and is human nature not a unit? Is there not death in the pot? And yet, many of us have a deep suspicion of having met Mrs. McRae, the widowed American millionaire, the passion of whose spirit and soul and flesh was to wed her daughter to "my Lord" Robert Ure — the wedding of Lord Blood to Miss Gold. And have we not often come upon young Lord Ure, with the conscience of a stone and the passions of a beast? And last, but not least, nay, greatest, of sinners, have we not often, often seen the Canon Wealthy of Hall Caine's book? — the prophet of the Lord, selling his soul for gold, and for the smiles and flatteries of the great and the "influential," aye, and even for the humble mess of pottage.

"I dare not utter from my pulpit all my convictions," said a minister, and a worthy minister, too. "If I did," said he, "my children's bread would be in jeopardy!" But should a prophet of the Lord ever stand and count the cost? The moment he stands, should he not cease to deliver the message of the Lord? How many of us prophets utter the whole counsel of God? Are we promptly, and heretically, and meekly sincere? Do we speak that we do know, and testify that we have seen? Is the "moneyed man" of the congregation before our minds as we mentally unroll the Master's message to the people of the next Lord's day? Oh! if all the congregation were poor men or common men, or if we prophets were but materially independent of the rich man of the sanctuary, would we then in trumpet tones and with flaming hearts utter our whole soul and let the Holy Ghost in us have His full say to the men and women of our time? Would we? Many a would-be faithful minister, I believe, is almost tempted to hope for one or two influential funerals from his congregation, in order that his tongue might be loosed to utter that last great word that yearns in the heart and conscience for utterance! But why does he not utter it, funeral or no funeral, rich man or poor man notwithstanding? The prophet must utter the last word, every word of the Ten Words, or he must cease to be truth's prophet, under pain of death. The prophet of God cannot count cost, dare not leave truth, any letter or tittle of it, on political expediency or on consequences. The prophet of old uttered the last syllable of his message with his life in his hands. The modern prophet must go and do likewise or God will brand him a false prophet. Must the prophet

temporize, and utter half his soul, or see his children starve? Then let the children hunger. But who ever yet saw the seed of the faithful begging bread? Elijah's ravens are not yet all dead! They still appear in many forms.

Hall Caine's book brings the world and church of today

#### FACE TO FACE WITH CHRIST'S CHRISTIANITY.

And the impression or result? Alas! do we not feel strange and guilty in its sublime and holy and charitable presence? History, sacred and profane, repeats itself. The age of Christ is repeated today. Suppose the dear Christ lived again on earth, but in England or the United States — would not the same history and tragedy be enacted substantially? Would He not be crucified in the nineteenth century as in the first century? Would He not be hampered by unbelief today? Would not the same multitudes follow Him for the loaves and fishes? Are there not Peters who still deny Him? Would He not again be alone in the garden and on the cross? Would not the Risen One have still the doubters and the timid ones? Does not Caiaphas still flourish? Does not Pilate still live? and Peter, and Ananias, and the Pharisee, and Nicodemus, and all the rest? Is not the synagogue, with all its paraphernalia, still standing? If Christ passed down the streets of our modern Jerusalem on an ass, would not the same scenes be substantially enacted? Is His Sermon on the Mount a whit more palatable today than it was nineteen centuries ago? Do not orthodox people still strive more for the letter than for the spirit of truth? Is the church more united today, or has it more names and more divisions than ever? Are the nations more disposed to love each other — then whence the crushing and increasing armaments the world over, such as the world has never witnessed before?

We do not ask these questions from despair. We believe God reigns, and time is nothing to eternity, and that human nature is savable and perfectable and can stand the strain of an absolute religion such as Christ's. But with Mr. Hall Caine we do believe that both church and world and the Christianity of 1898 are off the rail — and off the rail well-nigh in the first century. Christ-faith, Pauline faith, Abrahamic faith, the faith of Hebrews 11, is a lost faith, a lost art. We do not live for eternity. We do not love holiness for its own sake. Wherein is the church fundamentally or practically different from the world? Where are its own separate laws and habits and weights and measures? Where are its Christlike sacrifices? Christ was not poor or common by compulsion, but voluntarily. Should a Christlike man, can a Christlike man, ever be a "rich man," or "strive" for place and power? Does heaven above or heaven below know anything at all of money and getting and houses and lands and social differences and material "necessities"? Is not God the light of heaven, and not the sun or the moon? Is not Spirit the all, and Christianity self-contained and the kingdom of God — is it not within? And is not love the golden rule — the Ten Words melted into one? And does not Paul accurately define and illustrate love in 1 Cor. 13? And is not love domestic, and is it not the simplest and natural thing in all the world?

If then all this is true, is not the solvent of all the world's and all the church's ailments simple and at hand? The first need of the hour is to begin again, and better; and the second thing to do is to persevere in this well-beginning till Christ and love be formed as a reigning power and passion in the life of us all. Then earth will be as heaven and heaven as earth — we shall all be in heaven here, and the angels shall be as thick on earth as in heaven. — *The Standard* (Baptist), Chicago.



## THE FAMILY

## THE DIFFERING KEYS

Men's souls are pitched in different keys,  
Some, like a lark, rise strong of wing  
Above the clouds of suffering,  
And clearly, cheerily, mount and sing,  
Till gloom grows glad, and suffering men  
Smile, listening, and take heart again.

Different, so different the keys.  
Some like a minor chord seem set  
To voice a lifelong vague regret;  
Sighing, denying, they go, and, let  
The sun shine ever so brightly, they  
Find shadows still in every ray.

Mysteriously framed the keys:  
Each linked ancestral influence which  
Blends in the temperamental pitch  
Helps, hinders, makes us poor or rich,  
Creatures of energy or blight,  
Of radiant morn or darksome night.

Like in unlikeness rules the keys;  
And as the perfect chord is spun  
Of low notes, high notes, every one  
Varying, but blent in unison,  
So earth's best music chordeoed is  
Of just such seeming dissonances.

And so these souls of differing keys  
If they but set themselves to bear  
The tuner's touches, nor despair  
If tightened here and loosened there,  
Tested, and bent to true accord,  
Shall make sweet music for the Lord.

— SUSAN COOLIDGE, in *S. S. Times*.

## Thoughts for the Thoughtful

Announced by all the trumpets of the sky,  
Arrives the snow, and, driving o'er the  
fields,  
Seems nowhere to alight; the white air  
Hides hills and woods, the river, and the  
heaven,  
And veils the farm-house at the garden's  
end.  
The sled and traveler stopped, the courier's  
feet  
Delayed, all friends shut out, the housemates  
sit  
Around the radiant fireplace, enclosed  
In a tumultuous privacy of storm.

— Emerson.

The snow buntings and the tree sparrows  
are the true spirits of the snow-  
storm. They are the animated beings  
that ride upon it and have their life in  
it. — Thoreau.

If duty be discharged diurnally, then  
it will be impossible for us to fall into  
arrears. Ay, there's the rub! Our religion  
is in arrears; we have not balanced  
the accounts. — Joseph Parker,  
D. D.

In a dim-litten room  
I saw a weaver plying at his loom  
That ran as swiftly as an iterant rhyme;  
And lo! the workman at the loom was Time  
Weaving the web of Life.  
'Twas parti-colored, wrought of Peace and  
Strife;  
And through the warp thereof  
Shot little golden threads of Joy and Love.  
And one stood by whose eyes were brimmed  
with tears,  
Poising the mighty shears  
Wherewith, when seemed the weaver's will  
at ebb,  
He cut the wondrous web.

Time weaves and weaves; and his dark  
brother, he  
Will one day cut the web for you and me.

— CLINTON SCOLLARD, in *Independent*.

If you look at the branches of a vine,  
you observe that the bark is the same,  
the leaves are the same, and the fruit is  
the same. There is the closest resemblance  
between the branches and the  
vine. Some Christians reduce your  
spiritual temperature to zero. They  
have comparatively little or no spirit-  
uality, and, worse, they are worldly. If  
I brought you a slip of a log, and said I  
had found it growing on a vine, you  
would say, "I think there is a mistake;  
this is oak, the leaves are ragged like  
those of an oak. We are not accus-

tomed to see that kind of branch on a  
vine." I can believe that that oak grew  
on a vine before I can believe that some  
men and women that I have met grow  
on Jesus Christ. — M. E. Baldwin.

Let us do what we can. Let us not be  
seeking some high position, but let us  
get down at the feet of the Master and  
be willing to let God use us — to let Him  
breathe His Spirit upon us and send us  
out to His work. If you can't be a  
lighthouse you can be a tallow candle.  
— Andrew Murray.

The walk is not in the valley, but  
through the valley. Ah! then it must be  
a straight and plain path, and one that  
leads somewhere. It must be a direct  
journey to a distinct destination. Yes, I  
am assured that it is, and that the desti-  
nation is nothing less delightful than  
heaven itself. How, then, can I fear  
when once by faith I have connected the  
valley with the heaven to which it leads?  
This going must be like the flight of a  
bird through some dark cloud, and then  
out into the full light of the sun. It  
must be like some traveler journeying  
through a deeply shadowed canyon be-  
tween the mountains, and then coming  
out into the broad and smiling country  
where the sun is shining in its glory, and  
where every green herb and beautiful  
flower is springing up to bless. Surely,  
if it is only a quiet walk through the  
sheltered valley, and the valley itself  
opens out full and broad in the shining  
fields of heaven, why, indeed, should I  
fear? — G. B. F. Hallock, D. D.

If a man builds, nature straightway  
sets to work to undo his building. Rust  
eats into the iron, and decay into the  
wood, and little by little time ravages  
and destroys. But! a man plants, na-  
ture proceeds to complete his unfinished  
work. He sows a seed, and behold wheat;  
he plants a cutting, and behold a tree.  
Such is the difference between working  
alone and working with God. He who  
sows truth in human hearts works with  
God. The seed drops into the heart; lies  
there; is long time hidden; sprouts;  
pushes forth the blade and ear, and finally  
the full corn. Not at once, often only  
after long delay; but it falls not. Heaven  
and earth shall pass away; all things ma-  
terial decay. But My words shall not  
pass away; truth is imperishable. — Ly-  
man Abbott, D. D.

"The keys of death!" Then not one  
of our dear ones passes from us apart  
from His will and choice. Did the door  
open the other day, and let your beloved  
pass through, while a momentary flood  
of light lit up the chamber of his depart-  
ure? Jesus was there. You might have  
detected Him had not your eyes been  
holden. Do not repine too bitterly, lest  
you sin against His perfect wisdom and  
hurt His tender heart. "The keys of  
death!" Then He has the key of every  
grave in the quiet country parish or the  
crowded city cemetery. Precious in His  
eyes are those mounds of earth which  
hold the bodies He redeemed. Not one  
key shall be mislaid or lost. You may  
keep a grave decked with sweet flowers,  
but He is the custodian of its treasure.  
At the moment of resurrection He will  
unlock the door, and bid the imprisoned  
body arise in the likeness of His own. —  
Rev. F. B. Meyer.

Among the Dutch the rose was some-  
times cultivated by planting an inferior  
rose close to a rose of superior quality.  
The rose of inferior quality was carefully  
watched and its anthers removed so as  
to avoid self-pollenization; the object  
being that it should be pollenized by the  
superior rose. Gradually the rose thus  
treated took upon itself the character-  
istics of the superior life of its com-  
panion. This is indeed a beautiful  
illustration of the blessing that comes to  
the life that knows the companionship

of Jesus. If our lives are pollenized, as  
it were, by His righteousness; if His  
life-transforming truth is received into  
the heart, and self be sacrificed to make  
room for the incoming of His superior  
life, it cannot be other than that gradu-  
ally the life loses its own inferior char-  
acteristics and develops the character-  
istics of the blessed life of Him who is  
Himself the Rose of Sharon. O Lord,  
let my life receive the pollen of divine  
righteousness, that more and more I  
may become like my blessed Master! —  
A. S. Gumbart, D. D.

## "A REAL DAUGHTER"

OLIVE E. DANA.

"I've brought you over one of these  
blanks, Aunt Hitty. They sent  
three, for memoranda and all, and I've  
just filled out mine. Don't you want me  
to help you with yours while I'm here?  
It's easy after you've been over it once."

And Mabel unfolded the long, rustling  
sheet, with its large-lettered heading —  
"National Society, Daughters of the  
American Revolution" — and let her  
glance fall on its careful entries with ev-  
ident satisfaction.

"You're going to join, aren't you,  
Aunt Hitty?" she asked, eagerly.

"I don't know as I am, and I don't  
know but I am, yet," Aunt Hitty re-  
turned, with a quick promptness that  
accorded illly with her indecisive an-  
swer. "I've about concluded to wait and  
see if I am one of 'em, first — a real  
one!"

"Why, you know you are! 'Twas you  
gave me the names for my application.  
And your side has one that ours hasn't.  
And a 'real daughter' — there is only  
one around here, old Miss Spearin. Her  
father was Washington's body-guard,  
and she's ninety-six, herself. You  
couldn't be that, of course. But you've  
got ancestors enough that you're sure  
about; and one of them was an officer,  
too. You know right where they are on  
the records, too."

But Aunt Hitty shook her head again,  
like one quite sure of her own convic-  
tions and meaning to abide by them.

"I wasn't thinking of them," she said,  
briefly. "'Twasn't my forbears, 'twas  
me myself I was in doubt about."

Then, as Mabel seemed uncomprehend-  
ing, she went on, with less reticence.

"You see," she said, "this is how it  
came to me. I was thinking of the old  
times, and the kind of people that lived  
in 'em. Grandmother used to tell us  
things her father had told her — he was  
in it the whole seven years. And it  
didn't seem so very far away — nothing  
ever does, put a good human life be-  
tween it and you. I guess 'twas maybe  
the moonlight — grandma'am liked to  
sit knitting without a lamp, when 'twas  
full o' the moon; or else 'twas my nee-  
dles, clickin' as I've heard hers when she  
talked. At any rate, I was here all  
alone, night before last, watching the  
passing — you could see the folks as  
plain as plain — and I got to thinking,  
as I said, about the Revolutionary folks  
themselves. And then, of course, I  
thought about the war, and what it must  
have meant to 'em. I could imagine  
something, for I'd lived through our own  
war, in the sixties — though that, to be  
sure, wasn't just the same to any of us.  
But I could imagine, and I got to think-  
ing by-and-by what it was they were

fighting for — folks had a pretty clear idea of that to start with, I guess, if they'd any headpiece at all — the principle of it. 'Taxation without representation' — that's how we were drilled to say it. That was the beginning. It got to mean a good deal more, first and last, but it all grew out o' that. I don't s'pose they ever got away from it. We have, though, and I ain't sure that this Society of yours is clear of it."

"I don't understand," said Mabel again, helplessly. "Of course, everybody means to be fair about it; and the regents themselves couldn't keep any one out that had a right to be in, not if they wanted to. And I know the ladies of the Bamford Chapter intend to be very careful — they're trying to find out about everybody. Why, at this reception they're planning for the 22d, they're going to give every one something to do — every one that can belong. And the oldest first. They're coming to see you about it, Mrs. Harris said so last week."

But Aunt Hitty did not yield her point.

"Tain't them," she answered, with the disregard of grammar which the healthy Yankee mind allows itself when concerned with vital questions, and when its rules are well understood and ordinarily followed. "'Tain't them. It's folks' own part in it, the part that belongs to 'em, that I'm thinkin' about. Don't you see, child, right in this very chapter, that we'll take for an illustration — though it might be a good many other things, and come a good deal closer, too. Don't you see, you're young; you'll go to the meetings and get the good of 'em. You'll understand what's done, and do something yourself, in a good way. You'll do your part towards the good times, too, and be in 'em when you're there. You're 'in it,' as you young folks say. And some of the rest of us wouldn't be — a good many. They'd try, though, just as hard; and maybe they'd get some sort o' satisfaction out of it. But, after all, 'twould be having the tax to pay, you see, and not much of anything else."

"I know," she went on, "there's a sight o' things that bears just that way. That's the point of it. We do so like to have the name of doin' things and of belonging to things, that we don't stop to think whether it means anything to us or not. And we get so that most of 'em don't and can't — even the best of 'em."

"When they came to think about it," she continued, "and especially when they saw what it was going to signify finally, why, our folks concluded they didn't want to belong to Britain, that way; and they counted those seven or eight years of fighting, and suffering, and uncertainty a small price to pay for cutting loose from King George and his tools. There was a time when they wasn't so sure, and they would have made 'most any compromise to keep in, as they called it; but they found out their own minds about it, presently, and for good and all."

"If the Prophet Isaiah was a-living among us now," she went on, "he'd have to ask it all over again, of the first man he met, and especially the first woman, and of the next, and the next, and the next: 'Why do ye spend money

for that which is not bread?' He mightn't mean just what he did then — I don't know why not, either. What was bread then is bread now; and one soul is as good, and as needy, as another. We all of us do spend it so — except maybe a very few — money, and time, and strength, and heart. And we don't consider whether what we're doing or getting has any relation to our own lives and the strengthening of 'em, or to our work, or even to our own souls and the keeping them alive, any more than butterflies!

"Tisn't the 'Daughters' — that's well enough in its place. 'Tien't you. But it's me, when I'm foolish enough to do it. And I guess it's about every other person I see. 'Tien't organizations, though it comes out plainer there ust now than 'most anywhere else. It's people — first, last, and all the time, and one by one. If nobody joined a society without a clear call to do it, and the conviction that he could get something there that he couldn't anywhere else, and that belonged to him and he needed, or could give something by the means of it — work, or ideas, or money, or influence, or help of some sort — to folks that would get it easier and straighter so than in any other way, why, the societies would regulate themselves right away."

"It's jus' so with fashions. Sleeves, for instance. We knew when we got 'em that 'twas something that didn't belong to us, not to seemliness, or comfort. But we was crazy for 'em, and we've been cutting down ever since. And there's things that's worse."

"Fancy work, too. I've lived through a good many periods of that. You can see the strata in 'most any house, if you have to go up attic after it. Wax-flowers, and worsted work, and canvas, and crewels, and crochet, and macramé, and Kensington, and Mexican work, and dollies, and cushions, and solid embroidery — that came in earlier, though, didn't it? — and burnt-wood, and tatting (revived), and painting in oils and water-color and on china — and that isn't half, I know."

"Lately, though, and for some time, it's been culture and clubs. Not that I've anything to say against them, either — I belong to one, myself, and mean to. I've no doubt there's many a woman discovered by means of 'em that she could look up something besides a rule for one-two-three cake, read something besides a Sunday-school book, and say something more than a verse in prayer-meeting. But I do think that in the matter of personal independence we're more than a hundred and fifteen years away from the Revolution, and likely to be. We need to get back to first principles, and the more we hear about 'em, the better. They ought to be dinned into the ears of every woman who fritters herself away in too many clubs and societies, or too many 'afternoons' and 'at homes,' and even missionary teas; or lets herself be worn to shreds keeping up two-thousand-dollar appearances on an eight-hundred-dollar income; or who expects to suit her folks and her husband's, and her sisters in the church, and her nearest neighbor, in any one thing she does or doesn't do; or, finally,

who takes anybody's pattern to cut out her life by but that of her own conscience, certified by the New Testament, and her own prayerful attention to it.

"I'm not saying that life ought to be made easy — that isn't for us to say, mostly. But, hard or easy, we all know there's some few things that ought to be in it, if it's a good serviceable human life, let alone a Christian one, at all. And we can't keep 'em — the conscience, nor the tender feeling, nor the soberness we ought to have, nor the sympathy, nor the prayer, nor the watchfulness, nor the sense of God and of Christ we profess to live by — if we try to carry too many other things along with 'em. 'Every man shall bear his own burden.' And he can, that way. But fol-de-rols are heavy weight to start with."

"However," said Aunt Hitty, looking at Mabel's memoranda curiously, "you've got to make your own applications, of course. It's for them that need it, and I do seem to have a good deal of spare time, by spells. What did you say you put down first, child?"

Augusta, Me.

### MY BABY SLEEPS

My baby sleeps, —  
Not cradled on my breast,  
But daisied turf above him pressed.

My baby sleeps, —  
Not rocked to rest in snowy white,  
But curtained close by starry night!

My baby sleeps, —  
Oh, not in churchyard's sullen gloom,  
But lulled to rest in deathless bloom,  
My baby sleeps.

—IRENE FLOCKLER-HALLOWELL, in *Union-Signal*.

### ONE WOMAN'S WORK

THIS story, taken from the *Youth's Companion*, will bear reading more than once by active Christian workers: —

Mrs. Parr is an active worker among the poor. Last year she went abroad and apportioned her charitable labors among her friends. Mrs. Olney, a shy, home-keeping little woman, she asked to take her class of women-convicts in the city prison.

"I have been too busy for outside work," said Mrs. Olney. "How do you manage with these women?"

"Oh, it is easy enough. The turnkey opens the cell doors, and I sit at the end of the corridor. I sing a hymn, read a chapter, and talk to them of their sin and need of repentance. I can't say," she added, frankly, "that I have ever found much good result from it, but it is my duty to plant and to water. It is God's work to give the increase."

Little Mrs. Olney was too timid to undertake this wholesale sowing of seed, but she remembered that there were different kinds of planting.

When she went to the prison she asked for one cell to be opened. It was that of Black Lize, undergoing a year's sentence for stealing. The gentle little woman sat down beside the prisoner, heard the story of her drunken husband, saw the marks of abuse on her back, and touched the depths of her ignorance, her fury, her passionate affection for the few human beings who had been good to her. Lize had no handicraft; she could not cook, nor even scrub well.

"I will teach you to knit," said her new friend. "You can knit socks here and earn money for your child."

Another cell was opened that day, two others the next week. She made herself the



friend and confidante of these women. After she had taught them to trust her, she talked to them of God, and led them to believe that He cared for them. She kept her hold upon them after they were set free. If there was anything in this world which was true to them, it was this little woman and the Master whom she served.

A mistake of many well-meaning reformers is that of dealing with the poor and criminals as classes, not as individuals. The physician does not prescribe for a whole ward, but for each sick man. Souls cannot be healed in legions any more than bodies.

## ABOUT WOMEN

— Miss Frances Goodwin, of Newcastle, Ind., has completed a bust of Schuyler Colfax, which will occupy a niche prepared for it in the U. S. Senate chamber.

— Miss Pauline Hardin, of Covington, Ky., was nominated for State librarian of Kentucky on the twentieth ballot and was duly elected by the Legislature after a very close contest.

— Baroness Hirsch has lately established a maternity hospital at Munich, given a large donation to a Warsaw hospital, and founded twenty-five annuities for "indigent gentlewomen."

— Miss Florence Bascom, Ph. D., Johns Hopkins, and now professor of geology at Bryn Mawr, has been appointed an assistant in the United States Geological Survey.

— It is claimed for Miss Virginia T. Montgomery, a leading artist in New Orleans, that she is the first Southern woman to have her name engraved upon a monument as the designer. Her design for a Confederate memorial monument at San Antonio, Tex., has been accepted.

— The State of Wisconsin has employed for the past four years Mrs. Jennie Jamison, of Neenah, as State lecturer on cooking in farmers' institutes. She is a graduate of the Milwaukee Cooking School, and is much encouraged by the success of her work thus far.

— A bill will probably be introduced in Congress to give a medal to Mrs. Delina Roberts, of St. Louis. In September of 1861, Mrs. Roberts, then Miss Reader, a girl of seventeen, carried twenty-two wounded soldiers to a place of safety while the bullets of the Confederates were whistling around her.

— Miss M. G. Tuttle ("Maxwell Gray"), author of "The Silence of Dean Maitland," is the daughter of a medical practitioner at Newport, Isle of Wight. Upon his death, a few years ago, she came up from the Isle of Wight to a pretty little house at Richmond, where she still lives with her widowed mother. She is an invalid, and does not often leave home.

— Through patient experimenting at her pottery kilns, Mrs. Mariab Longworth Storer, the wife of Bellamy Storer, the minister to Belgium, has achieved another invention. For a year she has been working in copper, and a wonderful glaze is the result. In producing the final success she has tried experiments that few commercial firms would undertake, because of their great cost. It is purely original and entirely Mrs. Storer's own invention, and bears no resemblance to the famed wares of the Rockwood pottery of Cincinnati, O., of which institution Mrs. Storer was the founder and is still the moving spirit. The new glaze is a dull effect of color, with curious mottled effects. — *Woman's Journal*.

— "The new woman," says Margaret E. Sangster, "must not make her womanhood the excuse for possible failures in duty. To keep her word, to fulfill her engagements, to pay her debts, to be fastidious in honor, to

scorn vanity and coquetry, are her obligations. She must not stoop to silly flirtations, nor too easily yield herself even to the persuasions of the man that seeks to marry her. The sought, never the seeker. The new woman must not hold herself cheap, though. When she is won, it shall be said of her, as of her sister in the long-gone days, that 'her price is far above rubies,' 'her husband is known in the gates,' and 'she will do him good and not evil all the days of her life.'"

## WHEN THE HOLIDAYS ARE OVER

When the holidays are over, and the shopping bills are paid,  
And the little lass and lasses with the brand-new toys have played,  
When the pretty eldest daughter is the graceful debutante,  
And the poor have had their harvest, sometimes all too bare and scant,  
When the snow is on the mountain, and the sheen is on the lake,  
And we settle down to winter, freezing blast and flying flake,  
Somehow, then we draw the curtains, and at night the home is sweet,  
With the fire upon the hearth, love, and outside the stinging sleet.

And we take account of stock then, here the labor, there the gain,  
All for which we've toiled and striven, paid the price in joy or pain,  
Gems and curios, lands and houses, treasures brought from West or East,  
Warily we count and tally from the greatest to the least,  
Are we richer, are we poorer, are we free, or slaves to debt?  
Have we rosy dreams to beckon, sordid memories to forget?

When the holidays are over, and the evergreens are gone,  
And the common days are ours, full of care from dawn to dawn,  
Somehow, then we cling the closer, comrades on the uphill road,  
Bound to share each other's fare, and bound to ease each other's load.  
And the dearest things we own, love, are the things that no man sees,  
Faith, and truth, and hope unbounded, courage, patience, things like these;  
And, you know, a little grave, dear, on a hillside far away,  
Where the violets bloom in summer, and the snow fleeces lie today,  
That small space of earth is ours, and the blues we buried there  
Is our holiest possession, none so sacred anywhere.

— MARGARET E. SANGSTER, in *Christian Intelligencer*.

## CHANGES OF TASTE

A DISTINGUISHED college professor is fond of telling how certain impressions of his youth stood in his way on several occasions.

A "button-ball" tree grew in his father's back yard. Very early in his infancy he became convinced that no other tree in the universe could be so big. He adopted it, at any rate, as his standard of measurement. When he went away from home and began his travels, new things which he saw failed to impress him. He was constantly comparing everything to that "button-ball" tree in his father's back yard. He found nothing else like it in grandeur or in size.

By-and-by the professor came home. When he saw the "button-ball" tree again it seemed to have shrunk to so diminutive a size he hardly recognized it.

Most of us are like that college professor. We have each some standard of measurement, to which we compare every new thing we meet. New books are not like old ones, read when our susceptibilities are fresh. New faces are not as beautiful as old ones, seen when our young enthusiasms lent a color to our vision. New ways of traveling, of making voyages of discovery—all new ventures, in fact—lack qualities which stirred us in those which we remember thrilling us, when none of our capacities of enjoyment were dead, none of our faith had

vanished, and we still believed in the disinterested and the sincere.

And the consequence is that we lose our ability to recognize the value of the new. We are hampered by our constant desire to go to old impressions, old memories, measuring everything by them. But we forget when we make our comparison, and indulge our adverse criticisms, that the change which is really to be lamented is the change in ourselves. We have failed to keep pace with the progress of our times, its peculiar interests and its developments. We simply have not grown. Our old associations have cramped us, destroying our power to recognize and respond to the things that are vital.

We have immolated on the altars of our prejudices our capacity for perceiving what the new things mean. Our emotions, more than all, are worn out. — *Harper's Bazar*.

## GHOSTLY GUFFAWS

THE laughing jackass of Australia is a positive joke among birds. These feathered curiosities are very innocent and very wise in appearance. They have dark brown wings, a light brown breast, a mop of feathers on the head, standing up like the gray hair of a Hottentot, and shading a pair of serious eyes.

They seem to love harmony. Often they gather near the open windows of a church and listen, apparently with great interest, so long as the music continues; but when it ceases, their peals of derisive laughter have been known to break up a service.

This happened not long ago in one of the most stately and fashionable churches in Melbourne; but on that occasion it was the text that seemed to excite their ridicule. For in the pause which followed its delivery, the holy stillness of the church was broken by such shouts of laughter that the minister was forced to dismiss his congregation.

The author of "Islands of the Southern Seas," from which these notes are taken, says that in Melbourne he and his friend went to the Zoological Gardens, on purpose to see this bird and to hear him laugh.

They were directed to the eagle's cage, where many feathered creatures reside, from the king of birds to the impudent magpie; but though the jackass' name appeared on the cage, there were apparently no means of settling his identity. The only way to decide the question was to request a laugh; but though the visitors at once did so, it was to no purpose. The birds settled themselves on their perches in the firmest possible manner, and preserved a cold silence.

The only hope of the visitors lay in strategy, and they moved away to return in a few moments, stealthily and unobserved. Still there was the same silence and the same suspicious watchfulness on the part of the birds; but suddenly, from a hole in the rear came a ghostly guffaw which, heard in a lonely place at night, might drive a strong man daft.

Then in a moment the whole place rivaled the violent wards of a madhouse, such was the guffawing, the demoniacal laughter on every side. — *Youth's Companion*.

## Bits of Fun

— The Sunday-school class was singing "I want to be an angel." "Why don't you sing louder, Bobby?" asked the teacher. "I'm singing as loud as I feel," explained Bobby.

— The minister, with his little son Charles, was calling on an old parsonage, who poured her troubles into his sympathetic ear, ending with the remark, "I've had my nose held to the grindstone for thirty years." Charlie, who had been looking intently at the old lady, instantly remarked: "Well, it hasn't worn the mole on the end of it off yet." — *Harper's Bazar*.

## BOYS AND GIRLS

## A NOWADAYS WASHINGTON

M. LOUISE FORD.

"MOTHER, guess what's up! The girls are planning an old folks' party for Washington's Birthday, and want me for George Washington. How's that?" said Allen Craig, bouncing into the room, boy fashion, not forgetting to remove his cap, however, as his mother was glad to see. As she looked up at the tall, noble-faced boy her mother's heart did not wonder at the choice, but she said, quietly, —

"Well, what are the requirements? I suppose you are expected to be 'first in war, first in peace, and first in the hearts of your countrymen,' " smiling up at him as he bent over and kissed her on the forehead.

"Jack Lyons found out I was 'first in war' this morning when I caught him tormenting Lewis Grey. The poor little fellow is afraid of him anyway, and Jack had shut him in a shed and told him he was going to leave him there. I happened along just that minute and spoiled his little game, and, coward that he is, he made himself scarce before I had shaken him half enough. I'm first in piece, too, when it comes to pie, and first in the heart of this countrywoman, I know," giving his mother a boyish hug. "But, sober earnest, I've got to be George Washington, and Ella says she has just the right costume for me, only it's over on the island at their summer cottage; so we are going to row over this afternoon and get it. Mrs. Carroll will go too, for she says she always likes to go over once in the winter to look out for things a little."

"Oh, but is it safe to go in a row-boat, do you think?" asked Mrs. Craig anxiously, glancing out at the melting snow, for they were in the midst of a genuine February thaw.

"Yes, indeed, the bay seems to be quite clear, and we shall only be gone about two or three hours. Mrs. Carroll thinks it is just the best time to go before another cold snap comes on. It is very mild out of doors, and the sun is warm," replied Allen, reassuringly.

"Well, if it is all right, I've no objection," replied his mother; "but those clouds in the west look rather heavy, and it grows dark so fast now."

"We are to start at two o'clock sharp, so I'll just take a bite now and be off, so as to be home in good season."

Mrs. Craig went down to the little wharf to see the party off, and felt quite easy when she found Mrs. Carroll was on hand, for she knew her to be an expert oarswoman, as was her daughter also. So with many merry words they rowed away, calling back that they would be home before dark.

The row of three miles across the bay was accomplished in good time, and the errand done at the cottage, and it was still sunny when they set out for home. But in a few moments the sky became completely overcast and a fog began to roll up, much to the alarm of the little party, who did not relish the prospect of a long row in a chilling fog, even though they felt quite sure of finding the way,

guided by the tiny compass Mrs. Carroll always carried on her watch-chain.

After rowing for nearly an hour, taking turns in order to keep warm, they suddenly brought up in a large quantity of floating ice moving westward, and in terror they looked at each other and gasped, "What shall we do?"

Ella lost no time in solving the problem for herself. Naturally sensitive and easily frightened, the growing anxiety of the past hour, and rowing as they were in such a thick fog that they could scarcely see two boat-lengths before them, was too much for her, and she fainted. Her mother's whole attention had to be given to restoring her, and Allen was left alone to manage the boat.

"What shall I do?" he thought. "Oh, if we were only safe at home, and the George Washington business had never been thought of!"

But the thought of the hero of Valley Forge was in itself an inspiration, and throwing aside his fears, his heart went up in a silent prayer for help and guidance.

"Can you manage her, Mrs. Carroll?" he questioned.

"Yes, she is reviving already. Poor child! she is never very brave upon the water," was the answer.

As the question was asked and answered, Allen was testing the floating ice with his oars. It was not strong enough to bear a person, he could quickly see; but by dint of hard work he managed to pull the boat partly on top of the ice. In doing so he was soaked, but his purpose was effected, and now, instead of being in danger of swamping, they were floating down the bay with the ice.

Ella was now fully restored, though pale and frightened, and Mrs. Carroll cheered them both with her brave words, though inwardly she saw little to hope for in their perilous situation.

It was growing very dark, and their thoughts turned toward the anxious watchers on the shore who were scarcely less frightened than they. After a while they contrived to rig some canvas which they found in the boat as a sort of tent, and under it, drenched and half-frozen in the chilling atmosphere, they huddled together, not knowing what to expect next. Now and then they would shout for help, but their cries were unheard.

At length a sudden movement of the boat made Allen exclaim, excitedly: "We're clear of the ice! Here is an open spot!" and seizing the oars he began to pull as rapidly as his benumbed arms would let him. Mrs. Carroll added her assistance and all took new courage, but a short pull showed them that they were completely ice-blocked. A high wind was blowing which chilled them through and through, but the fog had cleared away and the stars were shining.

It was now nearly nine o'clock, according to Mrs. Carroll's watch.

"Do you suppose we can stand this much longer?" she asked, her teeth chattering.

"Perhaps by keeping on the move we can stay it out till morning, and then somebody will see us," replied Allen, resting his oars and thrashing his arms to keep life in them.

"Oh, we'll never see home again, I know!" moaned Ella, hysterically.

"Look!" cried Allen, suddenly.

"There's a light!"

All eyes were turned in that direction. Yes, there was a bright light not half a mile away, and peering anxiously through the darkness they could see that they were near the shore. All was excitement at once, and each one braced for the occasion.

"Might as well be five miles away for all we can get to it," said Allen, eagerly scanning the ice before him.

"Perhaps the ice will clear," said Mrs. Carroll, encouragingly. "Look! there's a clear spot now!"

Allen pulled at the oars with all his might and shot through the clear space which grew larger as the boat moved along. He was breathless with excitement. Cold and weariness were forgotten. Courage ran high, and, bending all his energies, he pulled as if for his life.

A sudden bumping and grating told him he had gained the beach, and in another moment he sprang on shore and pulled the boat up on the sand. The others lost no time in placing their cramped and half-frozen feet upon solid ground, and they all hastened toward the light.

"Well, there, after all we've been through to get that costume, if we haven't left it in the boat!" exclaimed Allen, his spirits rising, and he ran back to rescue it, catching up with the others just as they reached the door of the little cottage where the light was shining so brightly.

A few hasty exclamations, and they were cordially welcomed, everything that was possible being done for their comfort.

It was found that they had been carried four miles out of their way, and as there was no conveyance in the little settlement they must either accept the hearty invitation to spend the night or walk home.

"Mother will be worried to death, so I will go home, Mrs. Carroll, and you and Ella must stay here where you can be comfortable. I will leave word at your house, and they will come for you in the morning," said Allen, bravely, after they had hurriedly talked over the matter; and in clumsy but warm borrowed garments he set out on his long walk just as the clock struck twelve.

To say that his arrival was a relief to his mother, is to state the facts very mildly, for the poor woman was nearly distracted with fear and anxiety, and could only hover about her boy and drop her tears over him as she made him warm and comfortable, while gratitude to God for His loving care filled her heart too full for utterance.

She even stole into the room to look at him after he had fallen into a quiet sleep, and her fond mother heart swelled with pardonable pride as she whispered: "There are modern George Washingtons, and my boy is one of them, full of courage to face danger and ready to meet an emergency with a brave heart. 'God bless them every one!'"

Dorchester, Mass.

— "What did the minister preach about?" asked a lady of her little son who had attended church. "He preached about two hours, ma," said the small hopeful.



## OUR BOOK TABLE

**Romans and I and II Corinthians.** A People's Commentary. By Geo. W. Clark, D. D., Author of "A New Harmony of the Gospels" and "A Harmony of the Acts," etc. American Baptist Publication Society: Philadelphia. Price, \$1.25.

We welcome this popular commentary upon a critical basis, as it meets a rapidly growing demand for helps on the New Testament that will answer questions which naturally arise in the earnest study of the Word. The author says that four questions have been kept in view in its preparation: "What did the writer intend to express? What was the idea that he conveyed to the Christian readers whom he addressed? What did the Spirit intend to say through him? How can the thought thus attained be best expressed now?" These questions, faithfully answered, will provide an adequate commentary.

**Memorial of the Rev. Nathaniel G. Clark, D. D., LL. D.,** for Twenty-nine Years Corresponding Secretary of the American Board of Commissioners for Foreign Missions. The Pilgrim Press: Boston.

The name of the author is not given, but it is presumed, from the following introductory note, that this volume was prepared by the wife, who survives him: "These memorial pages have been prepared with no thought but that of private distribution among near friends and fellow-workers. Only the urgent requests of some of these friends, that they be allowed to reach a wider circle, induce me to offer them for publication." Tender and affectionate welcome will be given to this volume by the very large circle of living friends of the deceased. Dr. Clark was a man of large mold, in soul as well as body. He was called to an epochal work in a crucial period, and discharged his obligation with singular self-poise and with signal success. When the storm beat most violently against the American Board and many of its most influential managers, he, perhaps the most important factor and instrument, escaped criticism and detraction. It was not because he surrendered or compromised his principle in the least; he was too great and too loyal to his convictions to do that. It was only because all believed in the purity and conscientiousness of his motives that he was so long a confessed leader in his important work. This memorial, and especially the admirable portrait which appears as a frontispiece, brings him vividly back as he appeared when speaking or when seen upon our public streets. A blessed and useful life he lived, and a hallowed memory is left now that he is gone from us.

**The New Puritanism: Papers Presented During the Semi-centennial Celebration of Plymouth Church, Brooklyn, N. Y. (1847-1897.)** New York: Ford, Howard & Hulbert. Price, \$1.25.

The table of contents indicates the general line of thought, and the names of the writers give guarantee of the clearness, force and vital interest which the men are accustomed to show in their utterances, and which are well maintained in these papers. Dr. Abbott's discourse on "The New Puritanism" gives a running history of Calvinism and its gradual modifications, especially in America. Dr. Amory H. Bradford, of Montclair, sets forth the essential principles of Puritanism, their effect in history, and the urgent need of their emphasis in the modern world. Dr. Charles A. Berry, of Wolverhampton, England, gives a most interesting account of "Beecher's Influence upon Religious Thought in England." Dr. George A. Gordon, of the Old South Church in Boston, discusses "The Theological Problem for Today." Dr. Washington Gladden, of Columbus, Ohio, brings brotherhood as the solvent of "The Social Problems of the Future." President Wm. J. Tucker, of Dartmouth College, presents his view of "The Church of the Future." On the Sunday following the celebration Dr. Abbott preached a sermon on "The Descent from the Mount," emphasizing

ing the lessons of the semi-centennial, and making strong appeal for their incorporation into life and action. The introduction, by Dr. Rossiter W. Raymond, gives a lucid account of the celebration, and the object sought in securing the presence of each one of the eminent speakers.

**The New Dispensation (The New Testament).** Translated from the Greek by Robert D. Weekes. New York: Funk & Wagnalls Company. Price, cloth, \$2.25; full Russia, \$3.75; full Morocco, \$4.75.

To attempt a new version of the Greek text was a brave act, but just that this author has done. Its purpose is to remedy so far as may be possible many of the infelicities, defects, and generally acknowledged imperfections of the familiar versions of the New Testament. The object has been to determine the thought of the writers, and to express it in English acceptable both to the ordinary reader and to the close scholar, with as little deviation from the literal translation as practicable, at the same time retaining as far as possible the familiar style of the conventional versions. Use has been made of all the critical helps, but none have been followed implicitly. The old and familiar division into chapters and verses, which is purely arbitrary, has been discarded, but for convenience of reference the chapters and verses of the old version are indicated in parentheses at the bottom of each page. The Greek text of Westcott and Hort has been followed in general, but not exclusively. Mr. Weekes is not a clergyman, as might very naturally be supposed, but a deacon in a Congregational Church. He has been a Bible student and a Sunday-school teacher during a long life, now near the close of its eighth decade. The present work was begun simply for his own better understanding of this portion of the Sacred Writings, and is now published from a conviction that his own conscious benefit ought to be shared with the Christian public.

**The Bible Story Retold for Young People.** The Old Testament Story, by W. H. Bennett, M. A., Hackney and New Colleges, London; The New Testament Story, by W. P. Adeney, M. A., New College, London. With Illustrations and Maps. The Macmillan Company: New York.

This is a very excellent volume for young readers. The work is intelligently and critically done, and with signal loyalty to Biblical history. The book is heartily commended because it is believed that it will be read by young people, will give correct views of the truths of the Bible, and provoke an interested and larger study of the Book of books itself.

**Home, Marriage and Family Relations in the Light of Scripture.** By James Inglis, H. L. Hastings: Boston.

The author saves himself from a trite treatment of a trite subject by seeking to find, as he certainly does, the Scriptural basis for the home, marriage, and the family relations. It is a thoughtful, suggestive and helpful book.

**Children's Day Addresses.** By James Gardiner Vose, D. D., pastor of the Beneficent Church, Providence, R. I. Pilgrim Press: Boston. Price, \$1.

A little volume of ten addresses delivered on Children's Day by Dr. Vose before his congregation. They are models of clear style, lucid thought, and helpful illustration. The themes are such as appeal to children, and the way in which they are set forth will impress them clearly upon children's minds. Perhaps it would be hard to select the best out of the sermons, but special mention may justly be given to those on "Ruth and Orpah," "Curiosity," "Making Collections," and "Clothes that Never Wear Out."

**John and I and the Church.** By Elizabeth Grinnell. Illustrated. New York: Fleming H. Revell Co. Price, \$1.

We judge that this writer has attempted to imitate the style of "Samantha Allen," but failing of her good sense and wit, has succeeded only in giving a most exaggerated

and distorted view of life in church and society. Some of her criticisms might be useful if more kindly expressed.

**Parasitic Wealth; or, Money Reform.** A Manifesto to the People of the United States and to the Workers of the Whole World. By John Brown. Charles H. Kerr & Company: Chicago. Price, \$1.

The author makes the preface of his volume a "eulogy" of Henry George, "whose works and deeds largely inspired the writing of this book." The book is a protest against present economical conditions and an apparently honest effort to make suggestions which will improve the same.

**How to Make the Sunday-school Go.** By A. T. Brewer. Eaton & Mains: New York. Price, 60 cents.

This volume is born of successful practical experience, and will be found very suggestive and helpful to the great army of Sunday-school superintendents and teachers.

**Evolutional Ethics and Animal Psychology.** By E. P. Evans. Author of "Animal Symbolism in Ecclesiastical Architecture," etc. D. Appleton & Co.: New York. Price, \$1.00.

This book explains the evolution of ethics, or the growth of rules of conduct in primitive human societies, particularly with reference to man's ideas regarding the lower animals and his treatment of them. The first part, on "Evolutional Ethics," discusses that conduct of tribal society, the influence of religious belief on it in the course of evolution, and man's ethical relations to the animals, closing with a chapter on the doctrine of Metempsychosis. The second part, on "Animal Psychology," treats of manifestations of mind in the brute as compared with those in man, the possibility of progress in the lower animals, their powers of ideation, and speech as a barrier between man and beast. On the scientific foundation which he thus aims to construct the author bases a claim for the recognition of the rights of animals, which he regards as subordinate only to the rights of our fellow-men. The book is spiced with interesting anecdote, and is exceedingly readable.

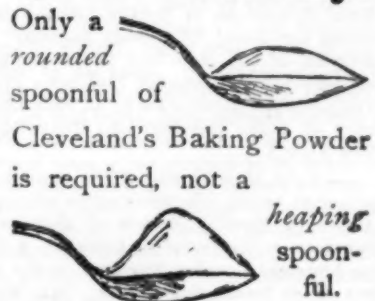
**Real Preaching.** Three Addresses delivered before the students of Oberlin Theological Seminary. By Nehemiah Boynton, D. D. Pilgrim Press: Boston. Price, 75 cents.

Dr. Boynton is one of those men whom people like to hear, because he has the gift of making them feel that he has a message, and of making them know without any doubt what that message is. This little volume is characteristically frank, clear and pointed. One is very sure that the writer is a real man, who preaches real sermons, and by that fact secures the hearing of a real audience. Under the three heads, "The Real Preacher," "The Real Sermon," and "The Real Audience," Dr. Boynton takes up the fundamental points of ministerial success, inspiring his readers the while with the assurance that the ministry is the highest possible form of service to God and man, and that success in it comes with

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**Students' Edition of a Standard Dictionary of the English Language.** Designed to give the Orthography, Pronunciation, Meaning, and Etymology of over 60,000 Words and Phrases in the Speech and Literature of the English-speaking Peoples, with Synonyms and Antonyms; containing, also, an Appendix of Proper Names, Foreign Phrases, Faulty Diction, Disputed Pronunciations, Abbreviations, etc.; 1,325 Pictorial Illustrations. Abridged from the Funk & Wagnalls Standard Dictionary of the English Language by James O. Fernald, Editor; Francis A. March, L.L.D., Consulting Editor; Associate Editors—John W. Palmer, M.D., Francis A. March, Jr., Ph.D., William B. Cochrane, Emma Fiske Roberts, M.A., Frank H. Vizetelly. Large 8vo, Cloth sides, Leather back. Funk & Wagnalls Company: New York and London. Price, \$2; in tan sheep, \$3.50.

The typographical appearance of the "Students' Standard" is exceptionally fine, new type, good paper, and the very best press-work having been employed, thus securing bright and clear pages. The number of words and phrases defined in this work is stated in the publishers' circular as 62,284, by actual count, against 36,059 in Webster's Academic and 35,773 in Worcester's New Academic. Not only is there this vast increase in the number of words, but the definitions are found to be uncommonly full, exact and clear. The elegance and fitness of the illustrations strike one at the first glance. Many are wholly new, prepared expressly for this work.

**When were Our Gospels Written?** An Argument by Constantine Tischendorf, with a Narrative of the Discovery of the Sinaitic Manuscript. Fleming H. Revell Company: Chicago. Price, 40 cents.

This is an exceedingly interesting and helpful booklet for any Bible student.

**The Spiritual Interpretation of the Scriptures. Matthew's Gospel.** By John Worcester. Massachusetts New Church Union: Boston. Price, 75 cents.

This volume in "The Spiritual Interpretation of the Scriptures" series, is a critical and faithful presentation of the Gospel of Matthew in harmony with the well-known opinions of Swedenborg. Those who accept the views of that religious teacher will find the book helpful and suggestive.

## Magazines

"America's Interests in China," by General James H. Wilson, is the leading and very important and pertinent contribution in the *North American Review* for February. "Is Our Educational System Top-Heavy?" by Elliott Flower, will probably provoke some healthy controversy. Ex-Secretary Fairchild writes upon "The Monetary Commission and its Work;" James L. King magnifies "Lincoln's Skill as a Lawyer;" and Sir William H. Russell begins a series of papers upon "Recollections of the Civil War." (291 Fifth Ave., New York.)

There is marked variety in the February number of the *Century*. The second part of Dr. Weir Mitchell's new story, "The Adventures of Francois," appears. The scene of Mrs. Harrison's "Good Americans" changes from the Berkshires to Constantinople. In the series of "Heroes of Peace," Jacob A. Riis writes of "Heroes who Fight Fire," his article being illustrated by Jay Hambidge. Captain H. D. Smith writes of "The United States Revenue-Cutter Service." Other subjects treated are: "The Great Exposition at Omaha," by the supervising architect; "Currency Reform," by a member of the Monetary Commission; an appreciation by Brander Matthews of the distinguished American scholar, Prof. Lounsbury of Yale. (Century Co.: Union Square New York.)

Cuba, Hawaii, and China furnish the principal topics discussed editorially in the *American Monthly Review of Reviews* for February. "The Traveling Library—A Boon for American Country Readers," is the subject of an interesting article. Mr. Walter Wellman gives a valuable summary of the achievements thus far made in arctic exploration and of plans now maturing for the

immediate future. In the series of papers dealing with the immediate problems which concern the great powers of the world, W. T. Stead writes upon "British Problems and Politics for 1898." (*American Monthly Review of Reviews*: New York.)

The *Chautauquan* for February opens with a fine illustrated article upon "The Rhine Country." This is followed by one upon "Insect Communities." There is a beautifully illustrated contribution upon "Lohengrin." The special departments are full, varied and instructive. (Meadville, Pa.: Dr. Theodore L. Flood.)

If the February *Homiletic Review* contained nothing more than its three leading contributions, it would be worth much more than its price. The first sermon is on "The Credulity of Skeptics," by Dr. E. Fitch Burr; the second is, "The Preacher as a Religious Force," by Cunningham Geikie; and the third, "The Value of a Scientific Education for the Pulpit," by Elisha Gray, Ph.D.; and yet these three papers are only a fourth part of this number. (Funk & Wagnalls Company: New York.)

*Appleton's Popular Science Monthly* for February is packed full with discussions of current scientific questions. President Jordan, of Stanford University, writes upon "The Evolution of the Mind." Prof. Ripley continues his studies of "The Racial Geography of Europe." Other topics are: "Scientific Progress in the Closing Century," "Education in the Animal Kingdom," "The Primary Social Settlement," etc. (D. Appleton & Co.: New York.)

The *Biblical World* for February presents a very interesting, and to all Bible students a helpful, group of contributions. This publication excels particularly in giving to its readers the real scenes and environment of Bible history. The following articles well represent the contents of this number: "Women in Palestine," "The Purpose and Plan of the Gospel of Matthew," "The History of New Testament Times in Palestine." (University of Chicago Press.)

## Literary Notes

The pronunciation of the name of Henryk Sienkiewicz, the author of "Quo Vadis," is Sin-kee-witch.

The eighth printing and the fiftieth thousand of "Hugh Wynne" is now on the press.

John Millais, a younger son of the late Sir J. E. Millais, president of the Royal Academy, is engaged upon an exhaustive biography of his father.

Anthony Hope has written a new romance, "Born in the Purple," which will appear serially.

Mrs. Flora Annie Steel has sailed for India, with a view to writing another novel, the scene of which will probably be laid at Lucknow.

Rudyard Kipling has gone to South Africa for four months, in which time he will do no literary work. His father, Mr. J. Lockwood Kipling, accompanies him.

During 1898 *Lippincott's Magazine* will publish a love story by Amélie Rives (Princess Troubetskoy), whose much-discussed novel, "The Quick or the Dead," was first published in that periodical.

Mrs. Laura E. Richards' charming story, "Captain January," has reached its ninety-ninth thousand, and Estes & Lauriat propose to issue a centenary edition from new plates. "Melody," by the same author, is in its fiftieth thousand.

Mr. Gilbert Parker, whose new novel, entitled, "A Hundred Years Ago," is running as a serial in the English periodical, *Good Words*, has gone on a trip to the Nile.

Mr. W. D. Howells, who has returned to New York after a visit in Europe of several months, is finishing a new novel which is to appear serially in *Harper's Bazar*, beginning next July. It deals with the life of a young girl whose fortunes take her from the country in New England to a brilliant career in Europe.

Carmen Sylva has elaborately bound copies of her own books preserved in a specially designed book-case, of which she herself keeps the key. It is said that many of these volumes contain marginal notes and criticisms, written with red ink in her own exquisite hand-writing.

A leading literary magazine states that the scene of Mr. Rider Haggard's new story, "Elissa," is laid in the centre of Africa about 3000 B. C., and another journal as positively affirms that "Holland, many centuries ago," is the background of the tale. It is said that Mr. Haggard is devoted to farming. He spends the early part of every day in wandering round his farm at Ditchingham, and does not settle down to writing until past eleven o'clock. He dictates his novels to a lady secretary, who types from his dictation—taking them down on the typewriter at lightning speed, instead of merely in shorthand first.

The late W. J. Linton, poet and famous wood engraver, says *Current Literature*, was living in retirement in New Haven, Conn., at the time of his death, and had just published privately an edition of fifty copies of his "Love Lore, and Other Poems," with one hundred headings and tail-pieces engraved by the author. The work has been a labor of love, and will be cherished by every bibliophile who chances to get a copy.

Referring to Elizabeth Stuart Phelps' "Story of Jesus Christ," the *Bookman* says: "The story goes that an enterprising American magazine editor lately instructed his English representative to obtain, through the Archbishop of Canterbury, 'A live, brainy article' on home-life in the Vatican from the Pope. Presumably this is the same editor who some months ago returned a manuscript on the life of Christ to Mrs. Phelps-Ward with the answer: 'It won't do; what we want is a "snappy" life of Christ.' Mrs. Phelps-Ward's manuscript, since published as 'The Story of Jesus Christ,' is finding a wide appreciation. Over fifteen thousand copies have been sold within three months."

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## THE SUNDAY SCHOOL

## First Quarter

SUNDAY, FEBRUARY 27, 1898.

MATT. 11: 20-30.

REV. W. O. HOLWAY, D. D., U. S. N.

## WARNING AND INVITATION

## I Preliminary

1. **GOLDEN TEXT:** *Come unto me, all ye that labor and are heavy laden, and I will give you rest.* — Matt. 11: 28.

2. **DATE:** A. D. 28, autumn, probably.

3. **PLACE:** Capernaum, probably.

4. **HISTORICAL SEQUENCE:** St. Matthew's disregard of chronological sequence in his narrative has led to the conjecture that verses 20 to 24 in our lesson — the woes pronounced upon the unpent cities — belong to the period of Christ's final departure from Galilee (Farrar and others). St. Luke connects them with the mission of the seventy (10: 13-15). Schaff, Lange, and others, on the other hand, prefer to regard the passage as in its proper place — a partial prediction, afterwards repeated — and in close connection with the preceding discourse, viz., the reply to the Baptist's embassy, sent from prison with the query, "Art Thou he that should come, or look we for another?" the portraiture which Jesus gave of John; and the rebuke of the childish generation which found fault both with Him and with John.

5. **HOME READINGS:** Monday — Matt. 11: 20-30. Tuesday — Isa. 1: 16-20. Wednesday — Luke 12: 41-48. Thursday — 1 Cor. 1: 20-31. Friday — Isa. 55: 1-11. Saturday — Rev. 3: 14-22. Sunday — John 6: 29-40.

## II Introductory

There were certain cities in Galilee which had been especially favored with the presence and ministries of our Lord, which yet had not been moved by the wonders they had seen and the teachings to which they had listened. Grieved at their hardness, Jesus assumes at length the righteous severity of the Judge, and utters over them the prediction of coming woes. Heavy will be the doom of Chorazin and Bethsaida for their perversity — heavier even than that of the corrupt Tyrians and pagan Sidonians, who would have "repented long ago in dust and ashes," had they been permitted to see the "mighty works" which had been wrought in these Galilean towns. And Capernaum, too, highest of all in privilege, heaven-high in exaltation over other cities in being the chosen residence of Jesus Himself and the scene of repeated miracles — for her was reserved the lowest deep in the abyss of condemnation; for her guilty inhabitants, a punishment more intolerable, in the day of judgment, than that which awaits the vile Sodomites, whose city would never have been smitten by the fiery tempest had they enjoyed the privileges accorded to favored Capernaum. And then, in one of those rarely-recorded public addresses to the Father, Jesus acknowledged the justice and wisdom of His dealings in concealing the heavenly mysteries from "the wise and the prudent," whose intellectual pride hindered them from receiving them, and granting the revelation to the poor and unlearned — mere "babes" in the wisdom of this world. "Even so, Father, for so it seemed good in Thy sight."

The next utterance of our Lord is one of the most remarkable declarations of His personal dignity which the Gospels contain. He asserts that "all things" had been committed to Him by the Father — all power and authority; that the mystery of His own nature was known

only by the Father, even as the Father was utterly beyond comprehension save by the Son, and by him to whom the Son, as the Mediator, will reveal Him. But the lofty powers and knowledge thus vested in Himself are not to be used for self-exaltation, but for the most beneficent purposes; and therefore, turning to the multitude, He uttered that tenderest invitation to the suffering sons of men which ever found expression in human speech, the echoes of which will be heard till the end of time, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" — rest from fears, and sorrows, and sins, from fruitless cares and anxious disquietude, from vain efforts to conquer temptation and achieve righteousness in one's own strength. Meekness and lowliness characterize Him as a Teacher, and the "yoke" of His discipleship is "easy," and the "burden" which He imposes salutary and "light."

## III Expository

20. Then began he. — After waiting in vain for the repentance of these Galilean towns which had witnessed His mighty works, He changes His tone of address. To upbraid — to rebuke, or reproach, or denounce judgments upon. His mighty works — many of which (those at Chorazin and Bethsaida, for example) were not recorded. Because they repented not. — His miracles and teachings had a purpose — to convince men and lead them to repentance and discipleship. The Galileans frequently "marveled," but rarely repented.

21. Woe unto thee — not a malediction, but a prediction; a solemn, authoritative declaration of judgments that "must needs come," because of persistent impenitence. Chorazin — not mentioned in the Gospels elsewhere, except in the parallel passage in Luke (10: 12-18); a town about two miles north of Capernaum, according to Jerome, the ruins of which are now called Khorazy, or Kherash. Bethsaida. — There were two Bethsaidas, one on the western shore of the Sea of Galilee, the other (Bethsaida-Julias) on the eastern. The western city was probably meant, it being near Capernaum, and the home of Peter, Andrew and Philip. No miracles are recorded as having been wrought here, which may be regarded as a confirmation of John 21: 25. Tyre and Sidon — ancient, Phœnician cities, on the coast of the Mediterranean, north of Palestine, noted for their wealth and corruption, repeatedly denounced by the prophets, and chastised by severe judgments, as, for example, when they were taken by Nebuchadnezzar and Alexander. They still existed. It does not appear that our Lord ever visited them, though He went to their "coasts" (Matt. 15: 21). They would have repented long ago. — Privileges are by no means evenly distributed in this world, and therefore responsibility is not regarded as uniform. "To whom much is given, much is required," etc. The servant who knew his lord's will and did it not, was to be beaten with many stripes; while only a few stripes were to fall upon him who was ignorant of his lord's will. In sackcloth and ashes — the Oriental symbols of mourning. The ashes were strewn upon the head, and the proper clothing exchanged for a garment made of coarse haircloth. In this costume the mourners commonly sat upon the ground. The meaning is, that had the Sidonians and Tyrians enjoyed the presence of Christ and His teachings and miracles, their repentance would have been profound, and exhibited by every expressive emblem possible.

22. It shall be more tolerable. — Human

responsibility is measured by the opportunities granted, the clearness of light with which the man is favored. There are different degrees of punishment, as there are different degrees of blessedness. "How fearful the application of this principle to those in Christian lands who neglect the great salvation!" (Ripley.)

Over and above their immediate import, the words are full of meaning as throwing light on the ultimate law of God's dealings with the heathen world. Men are judged not only according to what they have done, but according to what they might or would have done under other circumstances and conditions of life (Ellicott).

23. Thou, Capernaum — its site is uncertain; believed to be identified with Tell Hum, on the northwestern corner of the Sea of Galilee. Which art (R. V., "shalt thou be") exalted unto heaven — in point of privilege, it having been chosen by Jesus for His place of residence after His repulse from Nazareth; and having been the scene of many notable miracles (Matt. 8: 5, 14; 9: 1; Luke 4: 33). Shalt be brought down to hell (R. V., "Hades"). — "Heaven" and "hell" are used here antithetically — the first to express the height of privilege, the second the depth of ruin which would follow the misuse of privilege. Had been done in Sodom — that wicked city which was once the chief city of Palestine, but had been smitten by fire and submerged by the waters of the Dead Sea. It would have remained until this day — that is, their repentance would have averted judgment, and, though one of the oldest of cities, it would have survived until Christ's day, as a monument of God's guardianship over those who honor and love Him.

24. More tolerable for the land of Sodom. — Evidently our Lord is speaking of the future and final judgment; and He does not regard these Sodomites as having been annihilated, but as still existing, and reserved for punishment corresponding to the light which they had.

25. At that season — either immediately after He had denounced the cities above mentioned, or on some special occasion of which the connection is lost. Possibly the sight of His disciples around Him, so receptive of His word, as contrasted with the proud and wealthy rejecters of His truth in these condemned cities, suggested the ascription that follows. Answered and said — answered whom? As Jesus immediately addressed the Father in one of those public acknowledgments which are so rarely recorded, it might be that some comforting word had been spoken to Him from on high, inaudible to other ears. I thank thee — better, "I confess," or "acknowledge Thee" — Thy justice in all things. O Father, Lord of heaven and earth. — Jesus addresses Him as His Father, not as His Lord; He is the "Lord of heaven and earth." Four more instances of this style of addressing the Father publicly are given — at the grave of Lazarus (John 11: 41); in the sacerdotal prayer (John 17: 1); also in John 12: 28; and on the cross (Luke 23: 34). Thou hast hid these things — "these mysterious arrangements by which the sinner is condemned in his pride and unbelief, the humble and childlike saved, and God justified when He saves and condemns" (Alford). These things are not arbitrarily "hid." Simply, the "wise and prudent" refuse to see them. "If our Gospel be hid, it is hid to them which are lost, in whom the god of this world hath blinded the eyes of them that believe not," etc. The wise — the learned class, given to speculation and to the pride which merely intellectual culture so easily engenders. Prudent — the sagacious, shrewd men of business. Babes — to the docile and childlike, the receptive and humble, who have no pride of intellect to hinder their faith and obedience.

26. Even so, Father. — In this confidence in the unerring wisdom and goodness of the

Father over all, Jesus Himself found rest, and His followers should do the same.

27. All things are (R. V., "have been") delivered unto me — "all things" absolutely, without limitation; "all fullness;" "all the treasures of wisdom and knowledge." "All things were made by Him," and He "upholds all things by the word of His power." "By Him all things consist." No man knoweth the Son but the Father. — The nature and being of Christ, the God-man, are a sacred mystery, which no mortal mind can comprehend, which no one fully knows but the Father. Neither knoweth any man the Father save the Son. — None but the "Only-begotten," whose home is "in the bosom of the Father," can truly know Him. Contrast the imperfect and unworthy conceptions of God which prevailed before the Advent with that revelation of the Father which Jesus gave to the world. And he to whomsoever the Son will reveal him — not merely His omniscience and omnipotence and wisdom, not merely those attributes which make up the doctrinal declaration concerning God, but that inner revelation to the heart of His Fatherhood, and love, and grace. "To the Christless, God is the Unknowable" (Abbott).

28. Come unto me. — The connection with the preceding verse is strongly marked: Seeing that all things have been delivered unto Me of My Father, and no man knoweth the Father save he to whom the Son will reveal Him, and no man cometh unto the Father but by Me, therefore "come unto Me," in faith, believing that the Father will be revealed, and light, grace and peace be given. All — "not this or that person, but all that are in anxiety, in sorrow, in sin; come — not that I may call you to account, but that I may take away your sins; come — not that I want your honor, but that I want your salvation" (Chrysostom). Labor — the toiling and striving. Heavy laden — the burdened. Primary reference may have been had to those among the Jews who were groaning for deliverance from the Roman yoke, or were wearied with the ritualistic exactions of the scribes and Pharisees, who "bound heavy burdens and grievous to be borne, and laid them on men's shoulders," in the shape of oppressive ceremonies or obligations; but the wider application, to those who "labor" to make themselves better and are "heavy-laden" with conscious guilt or sorrow, is the one which finds most general acceptance. I will give you. — "I" is emphatic. To Me only has it been delivered of my Father to make this gift. And it must be given — it cannot be purchased. It is all of grace. Rest — the inner rest of trust and hope, not to be gained by any efforts after legal righteousness; the peace which passeth understanding, which no foreboding can disquiet, no anxious cares disturb, no fear of condemnation dispel.

29. Take my yoke upon you. — The Jewish teachers spoke of "the yoke of the law." To this "yoke" the scribes had added a heavier one — the "tradition of the elders," and it is to this latter "yoke" that especial reference is made. For this "yoke of bondage" our Lord would substitute His own "easy yoke." The bondage to ceremonies He would do away with, or, as one of His apostles expressed it: "Stand fast in the liberty wherewith Christ hath made you free, that ye be not again entangled in the yoke of bondage." Learn of me — become My disciples and follow My example and teachings. I am meek and lowly in heart — not in semblance, like the scribes, but in reality, and therefore fitted to teach and exemplify those fundamental duties of meekness and humility. Notice that our Lord was not elated, or unduly puffed up, because "all things had been delivered" unto Him of the Father. Though highest in dignity, He was lowliest in humility. Rest unto your souls — the tranquillity which is within, and which

follows from meek and lowly submission to the will of God.

30. My yoke is easy — gentle, agreeable, helpful. The yoke of obedience which He imposes never galls, and is cheerfully borne. Augustine, in one of his sermons, compares Christ's easy yoke to the plumage of a bird, "an easy weight, which enables it to soar to the sky." Burden light — in comparison with the burden of sin, or with that of the law which was added because of sin.

#### IV Illustrative

To take Christ's yoke upon one, then, is to enter into His service. A yoke of some kind we all are born under, or willingly take on. Some assume the yoke of a single passion; and if that passion be a strong one, such as covetousness, it turns the man into a slave, making him a mere beast of burden — time for nothing, care for nothing, taste for nothing, joy in nothing but in working for it and under it. Nor does it mend the matter if, instead of one, there be many such yokes about the neck. It is to all mankind, as bearers of the one yoke or many, that Jesus says: Take up My yoke; throw off these others — the yoke of pride, of covetousness, of sensuality, of worldliness, of ambition, of self-indulgence; take on that yoke which consists in devotedness to Me and to duty, in a life of self-restraint, in a struggle with all that is evil, a cultivation of all that is beautiful, and good, and holy (Hanna).

— Oh! if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud and the letting of the life out to its completion. — Phillips Brooks.

— There are two young men I know of in this country who resolved in their college days that they would devote their lives to the study and teaching of the Bible. They have now been out of college less than ten years, and have taken no other training than their own personal Bible study, and yet there are few men in this country who exert a stronger influence upon the Christian Church than these two young men. What God has used these two young men to do He is anxious to do for many another. The call is great, the work is great, and the need is pressing. — Moody.

#### "Strong Man Irving"

Montgomery E. Irving, who is said to be one of the strongest men in the world, in a recent interview with the Baltimore, Md., News, said, in regard to diet, "Keep away from coffee. It should be taken off the market."

Whenever one talks with athletes nowadays, he finds the same expressions in regard to coffee. It weakens the heart, shortens the wind, and unless one is very strong in the digestive apparatus, interferes seriously with that portion of the body.

If it is necessary for a strong man to avoid narcotics and drugs of this character, it would seem especially important for the brain worker or the highly sensitized and delicately organized woman to avoid them as they would any other poison, if they feel the slightest desire to maintain their health and a comfortable poise of the nervous system.

True, many people seem to use coffee without a direct harmful effect, but a little careful inquiry will nearly always develop the fact that coffee users have some disturbance of the body, which they always attribute to some other cause than coffee, but which, by a curious law, is likely to be helped if they can ever be induced to abandon coffee for ten days to a month, and take on Postum Cereal Food Coffee, which instead of narcotizing and destroying the nervous system, furnishes the food elements demanded by nature to rebuild the gray matter in the nerve centres throughout the body.

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## PROHIBITION IN MAINE AND ELSEWHERE

REV. T. A. GOODWIN, D. D.

I WISH to thank Rev. W. F. Berry for his late papers in ZION'S HERALD on prohibition in Maine. They give some much-needed information as to the situation; and while the essential facts as he gives them are not materially different from those going the rounds, they are so presented as to lead to quite a different conclusion from that sought to be conveyed by most who write upon the subject. Prohibition does not prohibit, therefore let us abandon it, say dram-drinkers and their friends. True, prohibition does not prohibit, says Mr. Berry, but it comes nearer prohibiting than any other form of restriction, therefore it is to be retained. Prohibition cannot be enforced, and it leads to deception and schemes to evade it, therefore abandon it, say dram-drinkers. But prohibition is as well enforced as any other restrictive law is in any State, and the fact that even when not rigidly enforced its violators have to resort to secrecy to evade it, is in its favor, says Mr. Berry.

Of course my sympathies are with Mr. Berry's conclusions. But he makes two concessions about which I wish to ask him a question or two, because I think the future of temperance depends very much upon knowing and wisely acting upon the proper answer to them. He seems to say, first, that the prohibitory law is not as well enforced as other laws relating to crime; that is, officers of the law connive at its violations more than they do at burglary, or arson, or larceny, and the like; and, secondly, that it is not as well enforced anywhere as it was at the first.

Let me ask him whether these companion truths are not one in fact, and each dependent on the same cause? When I used to meet Neal Dow and his contemporaries in the National Division of the Sons of Temperance fifty odd years ago, our conversations and discussions were how to teach and promote total abstinence. We discussed the use of even cider as it ran from the press, and required its non-use, not because there was harm in it, but because there was no well-defined line between the innocent and the harmful stage, and the use of very mild intoxicants created a taste for the stronger and more dangerous. We were intensely in earnest to teach and practice total abstinence, and we succeeded, so that in Maine and wherever the Sons of Temperance flourished total abstinence prevailed in the home and in social life among temperance people, as it does not now, long before the prohibitory law was enacted. A few years later, when we met, we talked of prohibition almost exclusively, and praised its success in Maine. We took it for granted that our neighbors and children were so confirmed in the doctrine and practice of total abstinence that if only the influence of the saloon could be banished we would at once enter a period of universal sobriety. An immediate result was that the Order became one well-organized army against the saloon, with such men as Gen. S. F. Cary and Neal Dow as commanders-in-

chief, assuming that the practice of total abstinence was safe if the saloon could be prohibited. I venture to assert that that prince of temperance orators, Gen. Cary, spoke a hundred words against the saloon during his leadership to one against moderate drinking, though he had been a Nestor in the total abstinence field for a decade or more until he left it for prohibition. A result was that prohibition spread like wild-fire, and within five years twenty-three States had adopted the Maine law, with some modification in some States. In Indiana we took it straight—search, seizure, confiscation, and all. But did we not pay too dearly for it? Was all we gained a compensation for the loss we sustained in the moral field? Men began to drink cider, then something stronger. Having secured law, we relied upon law to do the work. Instead of asking once a week in the Division room: "Has any brother violated the pledge?" and if any one had, sending a committee after him to bring him back, we asked: "Has anybody been violating the prohibitory law?" And if any one had, we went for him with quite another spirit. It was not difficult to enforce the prohibitory law as thoroughly as the law against larceny in any community in which dram-selling was held in as great abhorrence as larceny, and there were many such communities in Maine and elsewhere at the first; the labors of the preceding decade against moderate drinking had produced them. But, relying upon law, and abandoning our educational work, this condition was soon reversed. Is not this the underlying cause of the present inefficiency of our restrictive laws? Many otherwise good citizens tipple, and the authorities know it, and wink at the violation of law.

Let me ask one more question: Is there any better way to enforce prohibition, where it yet remains, or to restore and enforce it where it has been superseded by less stringent legislation, than to go back to the hard work and temperance drudgery of the 40's and teach total abstinence by precept and example? It means a class of temperance work the present generation knows little about. It means for business men and lawyers and doctors and preachers and mechanics to devote some time and money every week to the fallen to lift them up and to hold them up. It means sermons and exhortations, not against the saloon or against parties, nor in favor of this law or that. It means temperance pledges and social instruction in Sunday-schools and churches, or rather by members of churches and Sunday-schools making a common cause outside denominational walls.

Miss Willard, that queen of queenly women, in her late annual address to the National W. C. T. U., said: "The supreme duty of the hour is to convince the moderate drinker that he is doing himself a harm." That was the temperance slogan in the 40's, and until we forsook it to make prohibition do for us what we had been doing so successfully. She adds wisely: "If only this belief were general, men would soon become a law unto themselves to such a degree that statutory enactments would be but

the outward expression of an inward grace. Upon this sullen fortress of moderate drinking the artillery of the temperance reform must be concentrated in future years."

What I wish to ask Mr. Berry is: Is there any concerted action in Maine to save the moderate drinker, such as the Sons of Temperance was a half-century ago? If not, can he suggest anything better than a revival of that once useful but almost dead and forgotten Order?

Knowing of nothing better, we have quit scolding parties for not giving us prohibition or enforcing what laws we have, and have organized eight Divisions in Indianapolis within six months, and more are to follow soon. We propose to enforce law by making every man a law unto himself.

Again I thank Mr. Berry for his instructive papers, and express a hope that he will suggest some way out of the pit we have fallen into. Conditions have changed in a half-century, but total abstinence is the only safe foundation now as then.

Indianapolis, Ind.

## OPEN AND CLOSE COMMUNION

D. H. CHASE.

D R. VEDDER of the Baptist Church attributes the victory of open and close communion in the Baptist churches of England to "sentiment, and not to Scripture and reason." To me he seems to err; I think all three had a fair hearing.

No outward ceremonies can convert, purify, save. The work of the Holy Spirit on the heart is the one only essential. Baptism by water and the Eucharist are valuable means of grace by which we confess Christ before men—symbols which impressively remind us of His living sacrifice and its blessed results.

Jewish observances were meant to isolate them from the heathen idolatrous races, and thus to preserve a knowledge of Jehovah. Intermarriage always meant lapsing into idolatry. Even Solomon was so led. Through 3,500 years, down to this hour, myriads of Jews have thus been isolated from Gentiles. But the danger of rites is that they constantly tend to usurp the place of true piety. They had done so in Christ's day; hence His severe denunciations.

After Paul's conversion he was anxious to convert those Jews whose zealous agent he had been in trying to stamp out the early church; but Christ forbade, assuring him that they would not receive his testimony. "Lo! I send you far hence to the Gentiles." Paul, then, is our special apostle, his authority with us being next to that of the Master Himself. Let us heed his teaching: "I thank God that I baptized none of you save Crispus and Gaius, lest any should say I had baptized in my own name. For Christ sent

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me not to baptize, but to preach the Gospel." Evidently neither Paul nor Christ Himself deemed water-baptism essential to salvation. In reference to the entire range of external observances Paul commands thus: "Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days. If ye be dead to the rudiments of the world, why are ye subject to ordinances?" All they were and possessed they held as consecrated, holy.

In the light of such positive teaching, surely English Baptists acted not from sentiment alone in deciding for open communion. Indeed, the separation as a sect was apparently an error based on narrow views. Baptism by immersion admirably symbolizes death, burial and resurrection—resurrection on which the first Christians based their hope of future existence. They were wont to inscribe on their tombs, "Resurgam"—"I shall rise again." Leading clergymen are discarding this doctrine despite Christ's teaching its supreme importance in His declaration: "I am the Resurrection and the Life"—the immortal life, dependent on a resurrection. He bestows immortality thus. Baptism by sprinkling or pouring symbolizes the cleansing agency of the Holy Spirit. I think no harm could arise if a zealous convert, desiring both immersion and sprinkling in order to show his faith in the resurrection and the office of the Holy Spirit, were permitted to enjoy both forms.

Middletown, Conn.

### VILLAGE CHAPELS

REV. WILLIAM BUTLER, D. D.

SO many of the readers of ZION'S HERALD have contributed towards the erection of these simple chapels in our India Mission, that I feel it my duty to share with them the following letter from Rev. W. A. Mansell, the principal of the Reid Christian College in Lucknow, with its glad tidings of the blessed work carried on in one of these humble places of worship. Brethren and sisters, it pays to do this work! As the years go on I feel that nothing else in life is of value compared to the service we render to our Master. Bring your prayers and gifts to the Lord's altar! Let not our Missionary Society be compelled to cut down its glorious work. We Methodists can do what the Lord calls us to undertake. Let us arise and possess the lands in the name of the Lord of Hosts!

DEAR DR. BUTLER: When I was making my first round of quarterly conferences I had the privilege of dedicating a Butler Chapel, the circumstances connected with which were so interesting that I thought you would like to have a letter concerning the dedication.

The chapel is situated at Gahora in the Shahabad Circle. It is about six miles from Shahabad proper, and on the road to Pali. We were planning to visit our work in Pali, and had therefore arranged for ox-carts to convey us and some native workers and our camp-luggage for staying over night. Bright and early we started. The day was warm and dry, the road was exceedingly dusty and the oxen very slow in their movements, so that we were glad enough to stop for a few minutes at the Butler Chapel to rest and to make an appointment for service on our return from Pali. After a pleasant day's work at the above-named place we returned in due time and found everything in readiness for our reception. The chapel at Gahora is built upon land which has been given as a free gift by the government to Cheta Das. He was formerly a singing devotee among his people and widely known as a

holy man. On being converted to Christianity his right to the land was questioned by some, but as he explained that he intended to be just as much a devotee and religious teacher as he had formerly been, though of a different religion, he claimed that he was still entitled to retain possession of the land free of taxation, and this claim was allowed by the government. Cheta Das has been since then a faithful and consistent Christian, and has many followers who receive his teaching and who, I believe, will some day become Christians. A few have already been baptized. He lives in a house adjoining the chapel and makes it the centre of his evangelistic operations, which extend to all the villages in that vicinity.

The chapel you would be pleased to see. It is neat and attractive in appearance, airy and comfortable, and the most prominent object on the road between Shahabad and Pali. Cheta Das told me a very curious story of how he managed to save it from demolition. During the time of the famine relief operations, the road on which it is situated was being repaired, and the official in charge, a bigoted Hindu, saw his opportunity of destroying the hated Christian meeting-house. He gave orders that the widening of the road should include the ground occupied by half the chapel, and that the chapel must therefore be removed. This Cheta Das decided could not be. It was useless to appeal to any other authorities, for the official in charge had everything his own way. At last, pointing to a plain wooden cross which he had placed on the gable of the chapel, he said, "Do you see that emblem there? Are you aware that it is the sacred emblem of the Christians? Do you know that if any harm comes to that, that you will have to answer for it before a government which honors that emblem?" The man seemed to be convinced of the gravity of the situation and gave orders that the road should be widened on the other side and the chapel left undisturbed. So much for the wisdom and cleverness of Cheta Das.

But to return to our service. We arrived about noon, somewhat tired after a long journey over the sandy road. We therefore decided to have our breakfast and a rest before beginning the exercises of the afternoon. In due time the congregation gathered. It was small owing to the fact that the Christians in the immediate vicinity are all very poor and had obtained positions on the government relief works, thereby being called away from home. The entire company numbered about twenty. After singing and prayer I read the service for the dedication of the church from the beautiful Hindustani translation, and taking for a subject "Consecration," I spoke of the need of consecrating our hearts to the service of the Lord as we had just consecrated the house in which we were sitting to Him. The Lord blessed my words and I could see that the people were taking hold of the truth that I tried to present. At the close I asked if there were not some who would just then give themselves in a definite act of consecration unto the Lord for His service. Four young men arose and earnestly and thoughtfully made their consecration. Two of them were just beginning mission service and two were young farmers. They understood what they were doing, and the prayers which followed were full of earnestness and devotion. The Spirit came upon us all; old Cheta Das himself came nearer to the Lord and received new visions of what he might do for Him. We separated with thankful hearts, looking forward to the time when the Gahora Chapel will be crowded with worshippers and praying that conversions and sanctification of believers may be frequent occurrences within its now sacred walls.

I hope some day to send you a photograph

of the chapel; but I have no camera. I have been able now and then to borrow a camera and take occasional photographs, and if I can do so this winter I shall not forget you. We are planning to build two more chapels on the Oudh District this winter. I will tell you of this if I have the opportunity later. Many people in the church in India remember you and pray for you with affectionate regard.

Very sincerely yours,  
Lucknow, India. W. A. MANSELL.

### A Call from the Lone Star State

WE are both in this capital city of Texas (Austin). We have just concluded the exercises connected with the laying of the corner-stone of the Samuel Houston College. They were impressive and imposing. The procession, consisting of brass band, Capital Guard (the State military company), many carriages with citizens, visiting and city clergymen, trustees, the corresponding secretaries, and the mayor of the city, formed on the hill in front of Wesley Chapel and marched through the city to the foundation of the building, which is located on the street that passes in front of the Capitol and only three blocks away. The Capitol, which is one of the eight largest buildings in the world and so eligibly located, gives great prominence to the college.

If any one may question the need of this institution, the money for which has thus far been contributed by two parties and not the Freedmen's Aid Society, let such one remember that a line drawn through the building and north and south through the State will leave in West Texas alone a territory as large as all New England, New York, Pennsylvania, New Jersey, Delaware, and the District of Columbia, in which there is no institution of Christian learning for either the white or black people. If we could bring Northern people with us on these journeys to the South, the debt of the Freedmen's Aid Society would look like moonshine when the sun rises the next morning.

Brothers, please do not forget us! All of you who can, come and see the work we are doing, and you will never forget. We call from two thousand miles away, "Come over and help us."

J. W. HAMILTON,  
M. C. B. MASON,  
Cor. Secs.

## American Missionary

### Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." MRS. P. H. MOORE. Remember

**Hood's Sarsaparilla**  
Is the best—in fact the One True Blood Purifier.

**Hood's Pills** are the only pills to take with Hood's Sarsaparilla.



## CINCINNATI LETTER

"TOURIST."

THERE is no meeting in the Methodist calendar invested with quite the dignity of that of the General Book Committee in session this week in Cincinnati. A visitor's impressions of local happenings cannot have the same weight that the utterances of the regular correspondent always carry, but it is not necessary to have the local viewpoint this week to find copy for a letter.

The formal opening of the sessions of the Book Committee was set for 10 o'clock, Wednesday, Feb. 9, but preliminary caucuses were held at the Grand Hotel Tuesday afternoon, the Eastern and Western sections meeting separately. Tuesday night another star-chamber session was held that was a joint meeting of the two sections, presided over by Prof. W. F. Whitlock, of Delaware, Ohio. The regular sessions were formally opened Wednesday morning, with devotional exercises conducted by Rev. C. C. Willbor, of the Central New York Conference. The reports of the publishing agents of the Eastern and Western Book Concerns submitted to the Book Committee show the pulse of the great publishing interests of the denomination. Some Western voice was raised in dissent, objecting to the heading of the two reports, "Report of the Publishing Agents of the Methodist Book Concern," and "Agents' Report of the Western Methodist Book Concern." If there is one Book Concern, the Western Agents incline to think it is located in Cincinnati, since the Western house made a better showing than the Eastern in the last quadrennial report.

During the past year there has been a general shrinkage in the business of the New York house. The gross income of the *Christian Advocate* for the year ending October 31, 1896, was \$100,508 96, and for the year ending October 30, 1897, \$82,765 07. The income from the sale of books in 1896 was \$319,603 23, and in 1897, \$302,633 24. The New York Agents feel that they have been crippled because the house has not been able to acquire an adequate working capital on account of the large demands made on the treasury for dividends and subsidies. They claim that it has been fully demonstrated that no denominational bookstore can be a success in the great book centres of the East, and they say that the inevitable logic of the situation calls for the earliest practicable reduction of all retail stores to the rank of depositories, dealing primarily with goods of Methodist manufacture. The manufactory is to be removed from Fifth Ave., New York, and the space vacated fitted up for rental, and the same course is recommended to Pittsburg and San Francisco.

The report of the Western agents shows that the net gains of the three houses at Cincinnati, Chicago and St. Louis have been about 3 per cent. above those of 1896; but they claim that to make reasonably productive use of the total capital, it ought to be turned over commercially once a year, requiring an increase in sales of about \$300,000. There has been a good increase in the periodical departments in Chicago. The receipts of the *Northwestern Christian Advocate* for 1896 were \$46,174.35, and for 1897, \$48,863 83. There has been a shrinkage of about \$2,000 the last year in the receipts of the *Central Christian Advocate*, and the income of the *Western Christian Advocate* was \$46,237 41 in 1897 against \$52,179.37 in 1896. The Agents attribute the decreased receipts of the *Advocates* to the increased cost of producing the paper in the 32-page form, the expense of sending out several thousand sample copies to officials and other non-subscribing members of the church, and the decreased receipts from advertising and failure in some cases to secure increase in subscriptions. They say they have put out considerable

money in trying to push the circulation, but some of it has been spent in vain. The local committee at Cincinnati assert that if the *Advocates* do not show the coming year, with the business uplook, a fair margin on the side of the ledger, more economy will have to be practiced in all the items that enter into the cost of the papers, as they cost too much now in proportion to their circulation. Rev. D. H. Moore, D. D., submits a very interesting report to the Book Committee. He says he trusts they will not be seriously disturbed by seeming losses made by the *Western* the past year. He says the editor of the *Western Christian Advocate* is increasingly of the opinion that it should be printed on better paper and improved in every respect, and furnished at a dollar a year. He has so often urged the claim that he has no new arguments to present, and unless it is the deliberate judgment of the Committee that the *Advocates* should be largely superseded by the *Epworth Herald* and other cheaper publications, something of this sort should speedily be done.

Planning determinedly for retrenchment because of the long-continued financial depression, the Agents and local committee at New York and Cincinnati were directed to close every bookstore pertaining to their establishments which is not on a paying basis.

Dividends to Annual Conferences were fixed at \$30,000, of which \$70,000 is from the Western and \$10,000 from the Eastern Concern. Salaries for Bishops and editors were fixed the same as last year.

The committee to select the location and provide for the entertainment of the next General Conference was chosen, and includes Rev. Henry Spellmeyer, D. D., J. E. Andrus, Rev. S. O. Benton, D. D., R. Dymond, H. A. Salzer, O. P. Miller, and T. J. Preston.

The meeting of the Book Committee has not been the only important event of the week, the formal opening and dedication of the old Wesleyan College as the Elizabeth Gamble Deaconess Home, Feb. 8, being an occasion of general interest. It brought out a representative attendance of Methodists, not more than half of whom were accommodated in the Italian Chapel where the dedicatory services were held. Prof. Whitlock was the only one of the four delegates to the Book Committee, on the program, present, and Rev. C. W. Gullette, of Trinity Church, and Rev. E. O. Buxton, of Avondale, were drafted as substitutes. It was a conspicuous fact that at the dedication of a Woman's College as a Deaconess Home, to be operated by women, no woman's voice was heard on the program. The work of the Home has occupied quarters with Christ Hospital since its inception some ten years ago, but Mr. James N. Gamble was holding the college as idle capital and proposed early in the winter

to give it rent free to the Home for the next five years. He proposed, in addition, to pay for its heating and to renovate the interior. The college is a spacious, imposing building standing in a large lot on Wesley Avenue, a pleasant square of quiet homes. It was too big for the immediate needs of the Home, and to prevent it from being too much of a misfit, the stairways were boarded up, cutting off the third and fourth stories. The woodwork of the two lower floors has been painted a light oak and the walls tinted in a cheerful color scheme. The office, library, parlors and dining room have been fitted up with every modern appliance of comfort, and about fifteen bedrooms have been newly papered and furnished for the residents of the Home.

The main work carried on now in the house is the Italian Mission, to which half the building is devoted. About four years ago Mr. James N. Gamble brought two missionaries here from Italy to inaugurate Italian work, and an Italian Church has been an outgrowth of the mission. A Sunday-school and preaching services in Italian are conducted on Sunday, and day and night schools, a kindergarten, a crèche, and mothers' meetings are held during the week. There is a basement playground for rainy days, and provision is made for baths for the children. The sum of \$2,000 was recently left to be used as a nucleus of a fund for an Italian Immigrants' Home. The Home has been opened under the supervision of a board of directors of which Dr. Cavogli, the Italian consul, is president. Mr. Gamble has donated quarters for it, fitting up two roomy wards and a kitchen and dining-room.

Catholic opposition to the Italian work has been very aggressive lately, two Catholic sisters having been brought here to open out rival work. In one week the attendance of the kindergarten at the college fell off ten. Italian has been taught half a day in the school as a plum to attract the children to the mission. It would doubtless be better if all mission work could be planned to supplement, and not to supplant, the work of the public schools, for patriotism is likely to suffer when children are educated in a foreign colony and taught an alien tongue.

The re-opening of the Wesleyan College practically as a social settlement shows that Cincinnati Methodists are more interested in solving social than educational problems. Great local pride used to be taken in the fact that Cincinnati had the oldest chartered college for women in the United States, and it is said that local Methodism has never enjoyed the prosperity it did when the college was in its halcyon days. The Deaconess Home has come into the possession of a magnificent plant, but it is not easy to see how

## Ask Your Neighbor



whose house is conspicuously clean, whose work worries her least, whose leisure time is greatest, how she manages. The chances are ten to one she will answer:

"I do all my cleaning with

**GOLD DUST** Washing Powder

Sold by all grocers. Largest package—greatest economy.  
THE N. K. FAIRBANK COMPANY,  
Chicago. St. Louis. New York. Boston. Philadelphia.

it can be repeated successfully without a permanent endowment fund.

The second anniversary of the Mother House on Mt. Auburn, the training home for German deaconesses, was celebrated Sunday afternoon, Feb. 8. Rev. William Nast, D. D., the venerable founder of German Methodism, who is 93 years old, was present and became, it is said, deeply affected during the progress of the services. When the central board of the National German Deaconess Homes met in the city a few weeks since, it was expected to appropriate the \$27,000 now in the treasury of the Home toward the building of a mammoth German Hospital in Cincinnati at a very near date; but the impression seems to be now that there is danger of overstocking the city with hospitals, and the action taken by the board may not be final.

Thursday afternoon Dr. Kelley gave his lecture on "Robert Browning," by invitation, in the parlors of the Grand Hotel. The lecture had been widely advertised, and brought together a large company of persons, glad of the opportunity to hear the scholarly editor of the *Review*, if they did not all belong to the esoteric circle of Browning worshippers.

On Friday afternoon Bishop Walden celebrated his 87th birthday with an informal reception, at which the visiting delegates and preachers of the city churches were guests, at his home on Prospect Place, Avondale. Bishop Walden bought Dr. Hartzell's home, from which he and Mrs. Walden dispense charming hospitality.

A farewell reception is being planned in honor of the resident Bishop for Friday night of next week by the Woman's Home and Foreign Missionary Societies and the Ministerial Alliance. It is a matter of sincere regret in this locality that the exigencies of the work in Norway call him abroad again, and that a sign "for rent" stands on the episcopal lawn in Avondale.

Cincinnati, Feb. 12.

### Reopening and 25th Anniversary of Leominster Church

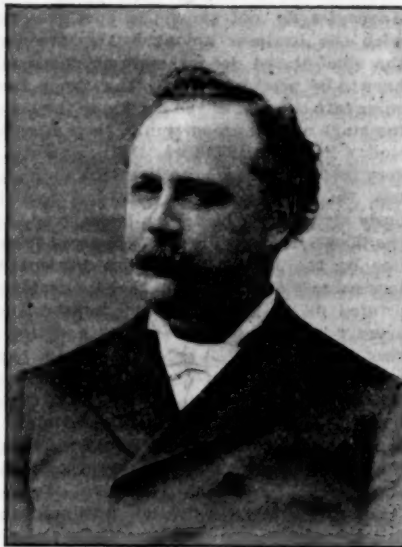
Organized Methodism in Leominster dates from 1821. The first meeting-house of this society was erected in North Leominster in 1829. In 1839 an edifice was purchased at the centre of the town which, with various repairs and enlargement, was occupied until 1871. Both these structures are still standing.

In the spring of 1889 Rev. John Peterson was appointed to this charge. The membership at that time was 162. Great prosperity attended his labors, and the congregations soon completely outgrew the accommodations. After careful consideration it was unanimously decided to build a larger edifice on a new location, the result being the present church building, which cost about \$60,000 and was dedicated Jan. 23, 1873, Bishop Simpson preaching the dedicatory sermon. On the day of dedication twenty of the twenty-six thousand dollars of debt was pledged, but the financial crisis which came shortly, rendered impossible the fulfillment of a large part of these pledges, and for many years the society struggled heroically with a burdensome debt in addition to large current expenses.

For some time the audience-room has greatly needed extensive repairs, which it was estimated would cost about \$2,000, and a few months ago a generous member of the church offered to give \$500 for this purpose if the society would raise the balance of the \$2,000. The pastor, Rev. J. F. Allen, undertook and successfully accomplished this task, and the money in the hands of an unusually competent committee, aided by interested townsmen who did the work, has been made to accomplish wonders.

The slate-roof has been relaid in cement, which will prevent all possibility of leakage. A steel ceiling covers the audience-room, and the whole interior, including vestibules, has been refrescoed in beautiful light tints, this work being done by Mr. Snow, a fellow-townsmen. A new carpet,

freshly-varnished pews with new cushions, and newly-upholstered pulpit furniture—all in har-



REV. JAMES F. ALLEN

mony with the color-scheme of the frescoing—help to complete the decorations.

After repairs were under way it was decided to introduce electric lights throughout the building. The splendid 60-light chandelier in the centre of the auditorium is an additional gift from the donor of the first \$500. The Epworth League assumed the expense of the lights in the vestry and two 7-light clusters at either side of the choir gallery. The chairman of the committee on repairs, Mr. Geo. M. Kendall, presented two 3-light clusters which illuminate the organ. A large mirror in the organ front is also the gift of Mr. Kendall. The Junior League has provided a new Bible and hymn-book for the pulpit. Including repairs on the vestry made last year, and the electric lighting, the expense has been about \$3,000, all of which is provided for.

The reopening services began at 9.30 on Sunday morning, Feb. 6, with a communion service. It seemed especially fitting that Bishop Mallalien, who presided at this service, should preach the forenoon sermon, he having given the address at the laying of the corner-stone in 1872. Rev. J. F. Allen spoke words of consecration and Presiding Elder Eaton offered prayer.

The music rendered by the choir, assisted by Mr. Upham and Mrs. Hancox, was most appropriate at this and all subsequent services, and was highly appreciated. It included a hymn written for the occasion by the pastor. The floral decorations, of palms, ferns, Easter lilies and other flowers, were very tasteful.

The Junior League meeting at 4 p. m. was addressed by Mrs. C. H. Talmage, and Bishop Mal-

lalien spoke to the Epworth League at their 5 o'clock meeting.

At 8 o'clock, after the usual preliminary exercises, Rev. Dr. G. R. W. Scott, pastor of the Congregational Church, presented the greetings of his own and the other denominations of the town. Rev. Dr. J. H. Mansfield, who was pastor when the church was dedicated, Rev. Dr. Eaton and Bishop Mallalien also made addresses. Very large audiences were present at each service, and especially in the evening, when the Congregational Church omitted its service and attended in a body.

On Monday evening an informal reception was given to former pastors and their wives and invited guests. As far as known only four of the numerous pastors of the church up to 1889 are living—Revs. Daniel Steele, C. L. Eastman, J. W. P. Jordan and M. M. Parkhurst. Since that date the ranks are unbroken and embrace the following: Revs. John Peterson, Joseph H. Mansfield, Alfred A. Wright, M. Emory Wright, E. A. Smith, W. B. Toulmin, M. H. A. Evans, H. Lummis, C. W. Wilder, C. F. Rice, C. H. Talmage, and the present pastor, Rev. J. F. Allen. After an hour spent in delightful social inter-



M. E. CHURCH, LEOMINSTER.

course, the company to the number of about four hundred gathered in the vestry to enjoy a banquet provided by the ladies. After-dinner speeches were made by Mr. John W. Bates, who

ARMSTRONG & McKELVY  
Pittsburgh.  
BEYMER-BAUMAN  
Pittsburgh.  
DAVIS-CHAMBERS  
Pittsburgh.  
FARNSTOCK  
Pittsburgh.  
ANCHOR }  
ECKSTEIN } Cincinnati.  
ATLANTIC }  
HEADLEY } New York.  
BROOKLYN }  
JEWETS }  
ULSTER }  
UNION }  
SOUTHERN } Chicago.  
SHIPMAN }  
COLLIER }  
MERSOUKI } St. Louis.  
RED SEAL }  
SOUTHERN }  
JOHN T. LEWIS & BROS CO  
Philadelphia.  
MORLEY  
Cleveland.  
SALIM  
Salem, Mass.  
CORNELL  
Buffalo.  
KENTUCKY  
Louisville.

**Y**OU need not worry about your paint peeling off or colors fading if you use Pure White Lead, Pure Linseed Oil and National Lead Co.'s Tinting Colors, and employ a practical painter to apply it.

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**FREE** By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

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was chairman of the building committee twenty-five years ago, Mr. G. M. Kendall and Rev. Messrs. Talmage, Rice, A. A. Wright, Peterson and L. W. Adams, now of Worcester, who received his license to preach from this quarterly conference. About as many more speeches were scheduled, but as the hour had arrived for the concert which was to be given in the auditorium by the Fisk Jubilee Singers, they were omitted. The concert was enjoyed by a full house—about 700—and made a fitting close to the two days' celebration.

No accidents marred the prosecution of the work of repairs and no adverse criticisms chilled the enthusiasm of the committee. Charming weather and a program complete in every detail crowned an occasion which will make a prominent milestone in the history of this church.

## THE CONFERENCES

### N. E. SOUTHERN CONFERENCE

#### Norwich District

**Wapping.**—A daughter was born to Rev. S. J. Book and wife, Feb. 3.

**Uncasville.**—Pentecostal services were held by Rev. W. C. Newell during the first weeks of the new year. No outside help was employed. Pastor and people came together and found the second chapter of Acts a good recipe to work on to build up the church and reach the lost. Sunday, Jan. 9, saw many seekers. On Monday evening 9 were baptized, and on Tuesday evening 7 joined the church on probation. The topics of the services on the respective evenings were: "Repent and be Baptized," and "Added to the Church." Six or eight more will join later. The church is greatly quickened and blessed. Revival character was given to the services which followed the special effort. The Ladies' Social Union, organized last autumn, now numbers thirty and is a great help, socially, spiritually, and financially, to the church. The Epworth League is in a prosperous condition, and the monthly roll-call sees numbers regularly added.

**West Thompson.**—This church is small in numbers, but they are a happy few. The religious meetings are full of interest, and the influence of the Holy Spirit is extending in the community. The usual Christmas tree and concert were omitted on account of sickness among those upon whom the work of preparation usually devolves. Instead, a donation party was given the pastor, Rev. E. J. Sampson, and wife. The former parsonage, known as the "Sabin place," has recently been sold, and the "Faxon Nichols house" purchased. The latter is now occupied as a parsonage. Associations connected with this little white house next the church are dear to the people. Many prayer-meetings have been held here with "Mother Weaver" and other loved ones who have passed on before. The loss of Sarah Swan, who had resided with the family of John Perrin for twenty-nine years and been a member of the local church twenty-seven years, is deeply felt. She was truly and deeply interested in the welfare of the church.

**East Glastonbury.**—Rev. F. H. Spear is issuing a neat, compact paper for his church called *Our Church Helper*.

**Vernon.**—The return of Rev. D. W. Adams as pastor for another year has been requested. He has served them very efficiently for the past three years.

**Zion's Herald.**—The new form of the *HERALD* meets with great favor and appreciation. With increasing business prosperity, the list of subscriptions in all charges should be increased. It would seem that one test of eligibility for official position ought to be subscription for and reading of our church paper. Whatever good points a person may possess, no one can be fully fitted to discharge intelligently the duties of office in our church unless he reads our church paper. Y.

#### Providence District

**Newport, Swedish Church.**—Rev. Conrad B. Hartwig and wife celebrated the twenty-fifth anniversary of their wedding, Feb. 3, a large company being present at the parsonage. A social evening was enjoyed, during which Rev. G. E. Brightman, pastor of the Thames St. Church, presented Mr. and Mrs. Hartwig, on behalf of their parishioners, with a beautiful silver ice pitcher and berry spoon. Several letters and telegrams from friends in various parts of the country were read and a pleasant evening was spent.

**Newport, Thames St.**—Sunday evening, Feb. 6, a large congregation completely filling the church

assembled to listen to the pastor, Rev. G. E. Brightman, who preached an excellent sermon on "America the Empire of the Future." The Newport and Nathaniel Greene councils of the Order of United American Mechanics attended in a body. The sermon was very fully reported in the *Newport Herald* of Monday, Feb. 7.

**Washington Park Church, Providence.**—The members of the official and Sunday-school boards, with their wives and friends to the number of sixty, met at the residence of Mr. J. D. Hall on Friday evening, Feb. 4, to celebrate the birthday of their pastor, Rev. Florus L. Streeter. Prayer was offered and an original poem read by Rev. G. W. Anderson, speeches were made, music was rendered, and the surprised pastor was presented with an elegant dress-suit case, a pair of seal-skin gloves, and a silk umbrella as tokens of the esteem of his parishioners. Mr. Streeter responded in a happy manner, and an evening of unusual social intercourse and profit was enjoyed. Mr. Streeter has been pastor of the church for nearly three years and is greatly beloved by his people.

**St. Paul's.**—Rev. W. S. McIntire has received a very hearty and unanimous invitation to return for the fifth year. Should this request be granted by the Bishop, Mr. McIntire will have served this church at the close of his term five years and four months. A constant revival spirit has prevailed during the entire pastorate.

**Mathewson St.**—As the fruit of four weeks of revival effort, in which the pastor, Rev. Dr. M. S. Kaufman, labored without any outside assistance, preaching every night except Saturdays, there were received at the February communion 17 on probation, 2 in full connection, and 11 by letter, and 9 were baptized. These results of the extra services are very encouraging and gratifying. On Wednesday evening, Feb. 9, a pleasant reception was tendered to the new members of the church. Dr. Kaufman's pastorate of five years at this church has been one of remarkable success in building up the church both temporally and spiritually. A marvelous work has been accomplished during the five years.

**Trinity Church.**—This flourishing church is enjoying a series of anniversaries. Recently the anniversary of the establishing of Trinity Mission was celebrated. Sunday, Feb. 6, the 39th anniversary of the Sunday-school was very fittingly celebrated. The first session was held Feb. 6, 1859, the officers being G. S. Stevens, superintendent, William J. Martin, secretary, John Kendrick, treasurer, 134 persons in all being present. During the history of thirty-nine years the school has had but three superintendents—George M. Stevens, Dexter B. Knight, and the present efficient incumbent, George W. Smith, who was elected to the office June 5, 1878. The present membership is 738. At the celebration addresses were delivered by John W. Cornell, C. E. Hill, L. C. Eddy, Rev. G. W. Anderson, Rev. M. S. Kaufman, and the superintendent, and letters were read from former pastors. There was a large attendance. The church choir and a quartet from Brown University rendered appropriate music. In the evening of the same day the pastor, Rev. J. M. Taber, preached an excellent and timely sermon on "Lessons of the Storm." Monday evening, Feb. 7, the Epworth League held a banquet and gave a reception to the newly-elected cabinet.

**Wanskuck, Providence.**—Rev. R. Clark, pastor, received 5 on probation on Sunday, Feb. 6. In the evening the choir of Emmanuel Church, Berkley, gave a song service entitled, "Crown after Cross," which was greatly enjoyed by a crowded audience.

**Central Falls.**—Rev. J. H. Newland reports nine conversions in three weeks. The Sunday-school is especially prosperous, and doubtless one cause of its prosperity may be ascribed to the fact that for several consecutive Sundays every teacher was at the post of duty. The pastor has been delivering a series of interesting lectures on Sunday evenings.

**Providence Methodist Social Union.**—The February meeting was held in Tillinghast's Assembly room, Wednesday evening, Feb. 2, the speaker of the evening being Rev. A. J. Coultas, who delivered an address on "The Church of the Hour." NEMO.

#### Brockton and Vicinity

**Preachers' Meeting.**—The preachers of Brockton and vicinity held an interesting meeting on Monday, Feb. 7. The reports of pastors indicated that a revival spirit had pervaded many of the churches since the opening of the year. An earnest and thought-provoking paper on

"Interdenominational Comity" was read by Rev. N. B. Cook, pastor at East Bridgewater. The presiding elder, Dr. Bass, was present and brought good tidings from several of the churches on the district.

**Brockton, Franklin Church.**—The services of the Week of Prayer developed a religious interest which has resulted in a genuine revival continuing through the month of January and well into February. Henry Varley preached to a large congregation on one Sunday evening. Thirty penitents have been at the altar asking for prayers. More than twenty gives evidence of conversion, among them a man seventy-eight years of age. The pastor, Rev. J. W. Morris, is full of faith and is still pushing the work vigorously.

**Brockton, Pearl St.**—The pastor, Rev. N. C. Alger, arranged public meetings for the Week of Prayer in the several neighborhoods included in his pastoral charge and found the plan profitable.

**Brockton, South Street (Campello).**—Revival meetings were held during the first three weeks of January. Seven or eight persons were hopelessly converted and others are under deep conviction. On a recent Sabbath morning the pastor, Rev. O. W. Scott, spoke to the congregation of the advantage of devoting a tenth of one's income to the Lord's use, and, evidently, the people were favorably impressed. Rev. John Oldham, a former pastor of the church, delivered a lecture on "Tact and Talent," under the auspices of the Epworth League, on Wednesday evening, Feb. 9.

**Bridgewater.**—Two conversions are reported here—a part of the fruit of the Week of Prayer services.

**East Bridgewater.**—Larger numbers attending the preaching services and the sessions of the Sunday-school than have been noted for the past eight years, suggest that the church has an increasing hold upon the community and that the pastor, Rev. N. B. Cook, is the right man for the place.

**Whitman.**—The fourth quarterly conference,

## Dandruff is Dangerous

When dandruff appears it is usually regarded as an annoyance. It should be regarded as a disease. Its presence indicates an unhealthy condition of the scalp, which, if neglected, leads to baldness. Dandruff should be cured at once. The most effective means for the cure is found in **AYER'S HAIR VIGOR**. It promotes the growth of the hair, restores it when gray or faded to its original color, and keeps the scalp clean and healthy.

"For more than eight years I was greatly troubled with dandruff, and though a young man, my hair was fast turning gray and falling out. Baldness seemed inevitable until I began to use



## Ayer's Hair Vigor

The dandruff has been entirely removed and my hair is now soft, smooth and glossy and fast regaining its original color."  
—L. T. VALLE, Allenton, Mo.

which was held a short time ago, requested, by a unanimous vote, that the pastor, Rev. O. E. Johnson, be appointed to the charge of this church for a fourth year. The Epworth League has adopted a new plan of holding its devotional meetings whereby they now occur on Friday evening instead of Sunday evening. The pastor is taking an active part in the no-license campaign now being prosecuted in the town.

**Nantasket.**—One probationer was admitted to full membership at the last communion service. On the evening of Tuesday, Feb. 8, the pastor and his wife, Rev. and Mrs. R. C. Miller, gave a reception at their home to the young people of the church and congregation. A part of the evening was spent in consultation as to the privileges and responsibilities of the young people with reference to the church, and some plans were made which are expected to prove fruitful of good. Mr. Miller recently received an interesting letter from Rev. Daniel Wise, D. D., who, after examining Volume I of the "Souvenir History of the New England Southern Conference," wrote, without being solicited to do so, words of warm commendation of the work. He said: "It is very admirably and skillfully done. It does credit to your industry, your taste, and your judgment."

**Hingham.**—Rev. W. J. Hambleton is bringing to a successful close the fifth year of his pastorate with this people. His work has been blessed of God and a blessing to the church. An Epworth League rally was held on Wednesday evening, Feb. 9. A good audience was present to listen to an address on "Christian Enthusiasm" by Rev. R. C. Miller, of Nantasket.

**East Braintree.**—The "pentecostal convention," held Jan. 23-30, proved a blessing to the church, and several conversions make glad the heart of the pastor and his fellow-workers. The special meetings would have been continued but that the storm of Jan. 31 and Feb. 1 effectually blocked the streets for several days. The Miller Chapter of the Epworth League held the first anniversary of its organization on the evening of Thursday, Feb. 10. Visiting delegations from the Leagues at South Braintree, East Weymouth, Lovell's Corner and Hingham were present. An inspiring address on "Visions" was given by Rev. W. T. Perrin, of Boston. The Miller Chapter was named for the late William Miller, the founder of the church at East Braintree, and an excellent portrait of him adorned the neatly printed program used upon the occasion.

**East Weymouth.**—During the heavy storm two weeks ago, one of the chimneys of the church was blown off. As it fell it broke one of the rafters, opened a hole in the roof some ten feet in length, and tore off quite a section of the coping. Fortunately no further damage was done. Two interesting and instructive lectures have recently been given in the church—one by Rev. R. C. Miller on "Oliver Wendell Holmes: Poet, Humorist, Novelist," a discriminating study of the personal life and literary work of Dr. Holmes; the other by Mr. George W. Penniman, of Fall River, an excellent piece of description of "Washington and the Sunny South," finely illustrated by more than one hundred stereopticon views. The approaching town election calls up the question of licensing the sale of intoxicating liquors. The temperance people are bestirring themselves and purpose to secure a large "no" vote. The committee of citizens which has the campaign in charge has made the pastor of our church, Rev. W. I. Ward, its secretary. IRVING.

## MAINE CONFERENCE

### Portland District

**Pleasantdale.**—Rev. J. H. Roberts has been doing the work of two men on this double charge. Revival services at both churches, and the erection of a new church at Elm Street, have kept him busy night and day. The new building is nearly enclosed and ready for the plasterers. Bishop Fowler's lecture at Chestnut St. Church netted a small amount for the building fund. Twenty-four have been received on probation this year, and more are expected to join soon. The fourth quarterly conference gave a unanimous vote for the pastor's return. Rev. F. W. Smith continues in a very feeble condition. He appreciates calls from the brethren.

**Saco.**—The presiding elder was gratified to see nearly every member of the quarterly conference present. The pastor, Rev. E. C. Strout, has a faithful body of officials to sustain him in financial and spiritual things. Recently 21 have been received on probation and 8 into full membership. Every part of the church work reports progress. The strike in the cotton mills seriously

affects the finances, but all bills will be paid and an advance made in benevolences.

**Old Orchard.**—A large, well-located lot has been purchased for a new church. Revival meetings interrupted by the great storm have been held the last week with encouraging results. Two have been converted.

**Maryland Ridge.**—Rev. D. Nelson expects to have all his benevolent collections taken in full by Conference time. There have been two clear conversions lately, and the outlook is encouraging on all lines.

**Personal.**—Rev. W. N. Brodbeck, D. D., will be greatly missed by the many preachers and people of the Maine Conference who have seen and heard him at League conventions, church dedications, and other services. He was widely known and loved here. His vigorous appeals for loyalty to Methodism were an inspiration to better service for our beloved church.

**Buxton.**—A chapter of the Epworth League has been organized here, with twenty members. Miss Mary L. Owen is president.

**Portland, Pine St.**—The official board unanimously request the return of Rev. F. C. Rogers for the fifth year. It is generally acknowledged that this church was never in better condition. Congregations are large, and the Sunday-school and Epworth League are prosperous. The financial strain is severe, but the brethren have good courage and are hopeful that the next year will be the best in the history of the church, financially as well as spiritually. The present pastor has proved himself the right man for the place, and will do his best to make the fifth year of his pastorate the harvest-time for the four years of patient sowing. E. O. T.

## NEW HAMPSHIRE CONFERENCE

### Concord District

**Colebrook.**—Rev. E. N. Jarrett has put in a year of earnest toil in this northern field. The results are not yet what he anticipated. Local surroundings for which he is in no way responsible have not been favorable to success. But he does not give up. He hopes to wrest victory from

what seems to be defeat before Conference. He is regarded as one of the strong preachers of this section, and is highly esteemed in the town.

**Stewartstown.**—Rev. A. W. Frye is laying the foundations for Methodism in this place. While everything is not favorable, yet he has seen much growth in the better sentiment of the people, and an increased confidence on their part that something can be done to build up the Lord's work. There has been a steady growth in church attendance and at the Sunday-school. There is a universal and enthusiastic desire that he be returned another year.

**East Colebrook and East Columbia.**—One of the most diligent and faithful servants of the church is the pastor of this field, Rev. Geo. R. Locke. While he has not seen the spiritual fruit he desires, he has been a good seed-sower, and it will not return void.

**Groveton and Stratford.**—The Young Men's League was organized at the close of the revival with thirteen members, and has increased to thirty-seven. The Epworth League is improving, and also the Sunday-school. Rev. E. R. Perkins is unanimously asked to return the second year.

**Penacook.**—This church is reaching higher notches in its work. At the fourth quarterly conference the Sunday attendance was reported as having touched the highest point since the great revival of a quarter of a century ago—161; but it has now gone seven beyond that and reaches 168. The League at its last business meeting received sixteen new members, making twenty-four since the new year came in. The Sunday congregations are crowding the house, and the evening services are considerably increased. Rev. Geo. W. Farmer is pastor.

Rev. S. P. Heath, of Penacook, writes under date of Feb. 5: "Mrs. Heath and myself are in very good health for persons so advanced in years, with sight and hearing unimpaired. I have passed the 76th milestone on my homeward journey, and Mrs. H. her 70th. We enjoy life exceedingly, and are happy in the thought that 'it is better farther on.' In my own case I realize what Mr. Goldsmith says of 'virtue's friend'."

# A Woman's Deed

## A BENEFACTRESS WHO IS DOING INCALCULABLE GOOD

### Devotes Much of Her Time to the Benefits of Children—How She Helps Them

From the Evening News, Detroit, Mich.

Mrs. John Tansey, of 130 Baker Street, Detroit, Michigan, is one of those women who always know just what to do in all trouble and sickness. One that is a mother to those in distress. To a reporter she said:

"I am the mother of ten children and have raised eight of them. Several years ago we had a serious time with my daughter, which began when she was about sixteen years old. She did not have any serious illness but seemed to gradually waste away. Having never had any consumption in our families, as we come of good old Irish and Scotch descent, we did not think it was that disease. Neither did she have a hacking cough, yet she grew thinner and paler each day. Our doctor called the disease by an odd name which, as I afterward learned, meant lack of blood.

"It is impossible to describe the feelings John and I had as we noticed our daughter slowly passing away from us. As a last resort I was induced to try Dr. Williams' Pink Pills for Pale People, made by the Dr. Williams' Medicine Company, Schenectady, N. Y., which I understood contained in a condensed form all the elements necessary to give new life and richness to the blood and

restore shattered nerves. Before she had taken half a box, there was a decided change and after three months' treatment you would not have recognized her, as her health was so greatly improved. She gained in flesh rapidly and soon was in perfect health. I have always kept the pills in the house since and have recommended them to every one I could. I have told many mothers about them and they have made some wonderful cures. One of the girls had a young lady friend who came to the house almost every day, and she was a sight. Honestly, she seemed almost transparent. I did not care to have my daughters associate with her, as I was afraid she would drop dead some day when they were out on the street. I recommended and begged her to take Dr. Williams' Pink Pills for Pale People, and told her of their sterling qualities and how the cost was slight, being only 50 cents a box or six boxes for \$2.50, at any druggist's. Finally I induced her to try them.

"They helped her wonderfully, and undoubtedly saved her life. She now recommends them to other young women.

"Every mother in this land should keep these pills in the house, as they are good for many other ailments. I don't believe in doctoring and never spent much money in medicines, but I can recommend Dr. Williams' Pink Pills to every mother that has a daughter just coming into womanhood."



(though I may not claim the title, I certainly desire to).—

"And all his prospects brightening to the last, His heaven commences ere the world be past."

ZION'S HERALD is my delight. It never was brighter or purer or grander than it is today. May it find its way, as it deserves, into every New England Methodist home."

**East Haverhill.**—The pastor's wife has been very sick for some weeks, but is improving. The pastor, Rev. C. E. Clough, has been invited to return another year. Rev. Mellen Howard is in fair health this winter and is able to attend church a portion of the time. B.

#### Manchester District

**Hillsboro Bridge and Centre.**—The memorable blizzard prevented the session of the quarterly meeting at the time appointed, making a later visit of the presiding elder needful. The good people who went out from us on the holiness schism here are still going on in the new organization and are circulating the literature of F. D. Sanford, a recent issue stating that a good woman has lately found prayer cheaper and more effectual than dentistry, having in a single night received in that way thirteen new teeth grown in one jaw, and later on one more came lagging into view. Why should good people any longer consent to fool away their money and endure the torment of the dentist's practice with this easier way at hand?

**Henniker** has a fine church property, well located and no debt. Great congregations wait upon the Sunday evening ministry of the pastor, Rev. B. P. Judd. One question for the consideration of the next session of our Conference will be that of setting Henniker by itself, and expecting the pastor to receive all his support here.

**East Deering** is one of the rural neighborhoods from which many of the people have gone, leaving abandoned homes; but in this old town is a meeting-house, and here from thirty to sixty people gather on Sabbath days to hear the Word read and expounded by Rev. O. T. Matthews, who does not hesitate for the sake of the work of the ministry to wield his ax, ply the spade, work the hoe, or exercise the cranberry rake, each in its season. His honest efforts are appreciated by the people, who wait on his ministry and profit thereby.

**Antism** has one of the most hearty and progressive societies in New Hampshire Methodism, ready for every good work. It is expected that they will very soon begin the erection of a new church, and the skill, industry and frugality of this people will surely succeed. They pay the pastor every month, the presiding elder at every visit, the Bishop at the end of the year, make up their apportionments, and have this year paid \$34 for camp-meeting debt and \$20 on missionary debt, although there is not a wealthy man in the congregation. The secret of it all is harmony in counsel, consecration, and concentration of strength, skill and substance.

**Goffstown** divided two years since, that each of the two little societies, three miles apart, should have a whole minister to itself. The people are so well satisfied with the result that they will probably continue in the same course until they become mighty as the mightiest—or conclude to change the plan.

**St. Paul's, Manchester,** is doing splendid work. On Sunday, Feb. 6, 15 were received into the church. Finances are in fine shape notwithstanding the cut-down in the mills—so says Pastor Rowley.

**Nashua** is developing conditions for the early presentation of a second church—Crown Hill society. The site, costing \$1,200, is purchased and paid for. Efforts are being made for the collection of funds with which to pay the expense of building in the early part of next year. Rev. C. C. Garland, the efficient pastor, has recently been made glad by the coming of a dark-eyed daughter to his home.

**Manchester District** includes perhaps the largest portion of weak charges of any in the Conference, yet it has this year paid \$400 on camp-meeting debt, and has now promised, with the aid of \$30 from St. Paul's, Manchester, and \$50 from Main St., Nashua, \$360 of the \$422 asked for the missionary debt. We hope to get there, since we have yet to hear from Newport, Enfield and Canaan, Contoocook, Salem Depot, and St. Luke's, Derry. SIRON.

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a wonderful discovery, yet a discovery of far greater value will be made known free to any one addressing Lock Drawer L. L., Rome, N. Y.

## NEW ENGLAND CONFERENCE

### South District

**First Church, Boston.**—Watch-night services included a roll-call and sermon by Prof. C. W. Rishell. Special revival services were held for three weeks. About forty have sought the Lord. Sunday, Feb. 6, 12 were received on probation, 5 into full connection and 5 by letter, and 5 were baptized. Miss Mary A. Danforth gave a most delightful and effective address, Sunday morning, Jan. 30. Rev. W. T. Perrin, pastor.

**St. Andrew's, Jamaica Plain.**—This church is having spiritual and financial success. There are conversions and constant additions to the church membership. The pastor, Rev. H. P. Rankin, at the third quarterly conference received a unanimous invitation to return for another year.

**Boston, Italian Church.**—Some weeks ago the attention of the readers of the HERALD was called to the importance of pressing the work among the Italians of Boston at this season of the year, while they are in the city and unemployed. Some friends of the cause responded promptly and aided greatly in beginning the work. As was fully expected, a gracious interest has been developed, and night after night men are turning from the darkness of their old faith to the joys of a personal spiritual experience. On Wednesday evening, Feb. 2, the pastor, Rev. G. Conte, was assisted by Rev. C. A. Littlefield, and 17 were at the altar. On other evenings similar results have been secured. Sunday morning, Feb. 6, 31 were received into the church in full connection, being in most cases men who were converted a year ago, but who have been away in the country until now. Sunday evening Mr. Littlefield preached to what he says was "one of the best and most appreciative audiences" he had addressed for a year. At the close of the sermon the pastor received 40 on probation. These all came and fell upon their knees at the altar, and in that attitude were received. It was a picturesque scene. The hardy men had tender and reverent faces; the women in some cases were accompanied by their children, one an infant in arms. These were not brought as probationers, but, as it would seem, as a sort of a parental pledge that they, too, should be led into the truth. As the pastor poured out his heart in prayer for these probationers, nearly the whole audience was kneeling, and the rhythmic language of the Italian tongue never seemed so rich and mellow. The services will continue for at least another week, and we hope longer. That God has a great purpose in sending these Italian men and women to our shores begins to appear as we enter into the "open and effectual" door. Those who have connected themselves with the church are centres of molding influence over their fellows; those who return to Italy maintain their fidelity to the faith

in a wonderful manner, and in little groups here and there are becoming the nuclei of missions and churches not a few.

**Westboro.**—This church has for several years been struggling under a great burden of debt. This of itself would not have tended to discour-

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## A Vacancy

In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed.

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age the people but for the fact that a new church edifice was greatly needed, the building in use being much out of repair, the location undesirable and the interior dark, gloomy and forbidding. On account of these circumstances the society has made but little progress, and the officials who have been bearing the burden have been much depressed. Under these conditions it was evident that only by the sale of all the church property could the debt be paid and a new church built. During the present Conference year this change has been brought about in a very satisfactory manner. The parsonage was sold last August for \$5,000. The church was sold in December for \$3,500, with the privilege of being occupied by the society until July 1, 1898. In the meantime a new parsonage has been purchased for \$3,000, and one of the best sites in town secured for a church at a cost of \$1,200, the parsonage and church lots adjoining. On this property, valued at \$4,200, a mortgage loan has been placed for \$2,500, which is now the entire indebtedness of the society. On this lot is a chapel formerly occupied by the Adventists, which is included in the purchase. This chapel, which is 50x35 feet, has only been built twenty-three years and is in a good state of preservation. An architect is now at work on plans for remodeling and making of it a church with a tower, an auditorium 50x35 ft., and a vestry on same floor—connected by a rolling partition—35 by 25 ft. over which there will be a gallery and two class-rooms. These changes, including lighting and seating, will cost about \$5,000. The officials, profiting by the experiences of the past, are determined not to contract a heavy debt, and unless nearly all of this money can be raised in good pledges they will content themselves with a much cheaper plan. It is to be hoped that there will be enough who believe in the mission of the Methodist Church to give of their means and thus help to put Methodism upon its feet in Westboro. This work will be commenced early in the spring. The church has just received a legacy of \$635 from the estate of the late Israel P. Barnes, which has been added to the building fund. The year is closing with every department of the church work in good condition. Meetings are well attended, the class-meeting having the largest attendance known for several years. The spiritual interest is good, and many are seeking for a deeper religious experience. There have been several conversions during the year, and some very hopeful ones within the past month. At the fourth quarterly conference held recently the pastor, Rev. Putnam Webber, received a unanimous invitation to return for the fifth year; but he, thinking a change best, has asked to be permitted to move at the coming Annual Conference.

**Boston Preachers' Meeting.**—The meeting enjoyed exceedingly the reminiscences of Father E. T. Taylor, the old-time preacher at the Seamen's Bethel, given by Rev. J. W. F. Barnes, Father Taylor's son-in-law. We will give our readers a full stenographic report of this address later.

Next Monday, Feb. 21, a memorial service for the late Dr. Brodbeck will be held, at which friends will give personal reminiscences.

**Parkman St. Church, Dorchester.**—As a result of the labors of Rev. H. C. McBride with this church, 15 have joined on probation and others are to follow. Rev. Samuel Jackson, pastor.

**Tremont St. Church, Boston.**—The parlor sale to have been held in the parsonage, Feb. 22-23, will be held at the house of J. M. Douglass, 81 Montgomery St. All friends and former parishioners are cordially invited to attend. H.

**Worcester, Grace.**—Extra meetings are in progress under the direction of Mrs. Grace Weiser Davis and considerable interest is manifested. Let us hope that much permanent good may result therefrom. Our aged brother, Rev. William Pentecost, recently fell and suffered an injury which, from his extreme age, may prove very serious. All sympathize with him and wish him a happy and speedy recovery.

**Trinity.**—Jesse Gearing, of the Salvation Army, recently spoke here as to the work of his organization, and of his individual experience. There can be no doubt as to the sincerity of these people and of the value of their labors, especially in our large cities. QUIS.

#### North District

**Trinity Church, Charlestown.**—Dr. S. M. Williams, of the Troy Conference, is engaged to supply this church until Conference. At an official

board meeting last week this church, with characteristic generosity, voted to continue the salary of their late pastor to the family during the remainder of the Conference year.

**Harvard St., Cambridge.**—The people of this church extended a reception to their pastor, Rev. George Skene, D. D., and his family on the evening of Feb. 9. It was one of the most delightful gatherings ever held in the church. Music was furnished by a fine orchestra and the Y. M. C. A. Glee Club. The ladies served light refreshments to the hundreds of people in attendance. Dr. H. O. Marcy, in a happy speech, in behalf of many friends, presented the pastor with a beautiful water-color marine, and Mr. G. C. W. Fuller presented Mrs. Skene with an elegant bouquet. The meeting on last Sunday evening was attended with great spiritual power, and eight manifested the purpose to become Christians.

**Park Ave. Church, West Somerville.**—At the fourth quarterly conference, recently held, the pastor, Rev. Garrett Beekman, was invited to return for the fifth year. The church is in a healthful financial condition, and shows a gratifying growth. During the year 24 have joined the church on profession of faith and 16 by letter, and 8 have recently been received on probation. An enlargement of the church edifice is an imperative necessity.

**Collinsville, Lowell.**—On Sunday, Feb. 6, a new chapel was dedicated at Collinsville, Rev. E. T. Curnick, D. D., preaching the dedicatory sermon. The Lowell Morning Mail of Feb. 7 presents an electro of the chapel, with a history of the same and a full abstract of the excellent sermon preached by Dr. Curnick. This movement—the establishment of a mission by Lowell Methodism—is noted with much encouragement and gratification.

**Hudson.**—The pastor, Rev. D. H. Ela, D. D., has been holding special services for some time, with favorable results.

#### East District

**Wesley Church, Salem.**—Wesley Church is being blessed with a gracious revival. The means used have been the praise service under a competent leader, private and public prayer, preaching and altar services conducted by the pastor, Rev. F. H. Knight, and personal work. At the last Friday evening service 165 testimonies were given. Sunday, Feb. 13, 5 adults were baptized, 9 received into full membership, and 32 on probation. The work has been done by the Holy Spirit through the co-operation of a united and loyal people with their pastor.

**Parker St. Church, South Lawrence.**—This church is much encouraged under the increased prosperity that has come the past year. Sunday, Feb. 6, 27 persons were received on probation as the result of recent revival services. The pastor is caring for the new converts, meeting them every Tuesday evening for instruction. Four persons were also baptized and one received by letter on Sunday. The Junior League is one of the thriving organizations of the church, having an average attendance of over half a hundred. The Juniors provide a junior chorus of about thirty young voices, which occupies seats directly facing the pulpit and greatly assists in making the Sunday evening praise service interesting.

Considerable money has been spent on church improvements during the year. New stair carpets have been put in, and new patent gas burners, and the outside of the church building is shining with two new coats of paint. The front entrance has also been rebuilt and a pair of large handsome doors put in. The Ladies' Aid Society has been active in caring for the parsonage, which is now well warmed by a steam-heater put in in the fall. Notwithstanding these extra expenses and the hard times, the current expenses have been kept up as well as usual and the church is going forward with new courage. The pastor, Rev. W. H. Marble, has won the friendship of all and faces increasing audiences every week. The people are drawn by his earnest, eloquent and practical addresses. H.

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If you are sick or out of health, here is a chance of being cured which may never happen again. Dr. Greene, 34 Temple Place, Boston, Mass., the most noted and successful physician in curing disease this century has produced, has announced that sufferers from disease may consult him by letter free. Write him immediately about your case. You can thus get his opinion and advice without charge. Do not miss this opportunity—your restoration to health will undoubtedly result.

W. H. M. S.—Eastern Division Boston District held an all-day meeting with the Newton auxiliary on Jan. 20. The day was exceedingly un-

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pleasant, and the rain and bad walking kept many at home, but those who were there felt well repaid for their effort. The president of the district, Mrs. C. A. Jacobs, presided. We were most charmingly welcomed by the president, Mrs. J. W. Barber, and the secretary of the district responded. The devotions, led by Prof. Harriette J. Cooke, were followed by auxiliary reports showing activity and progress in nearly all departments. Mrs. Clark entertained the ladies in reporting Immigrant Home work. Mrs. C. F. Rice and Prof. Cooke were listened to with interest when telling of Medical Mission incidents and the good work done there. Mrs. Farr, superintendent of periodicals and literature, enlisted a great deal of sympathy for frontier ministers and others unable to take papers. The General Executive meeting, held at Baltimore, was reported by the Conference corresponding secretary, Mrs. S. W. Floyd, in her usual entertaining manner.

Rev. C. E. Holmes, the pastor, led the devotions at the afternoon session. Two most interesting papers were read — one on Mothers' Jewels work by Mrs. C. E. Davis, of Lynn, and one on Southern Work, from personal observation, by Mrs. May T. Leonard, of Melrose. Music finely rendered by a ladies' quartet and a soloist added to our pleasure, as did also an elegant bouquet of Easter lilies.

MRS. EDWARD L. HYDE, Dist. Sec.

#### West District

**Russell.** — The pastor, Rev. J. Hall Long, was surprised in his Blandford home, on Jan. 19, by a large company of his Russell friends, who, on departing, left many pounds of useful articles. On Jan. 30, 2 persons were received on probation and 1 by letter.

**Westfield.** — At the fourth quarterly conference the pastor's report showed that during the year there had been 21 baptisms, 7 deaths, 11 removals by letter, and 43 additions to the church membership, of which 21 were by letter. The present membership in 607 — a gain for the year of 25. There are also 56 probationers. The Sunday-school has a membership of 503, with an average attendance of 280. The pastor, Rev. L. H. Dorchester, has received a cordial invitation to return for the fifth year.

**Springfield, St. Luke's.** — At the February communion service 9 were received on probation, 2 were baptized, and 4 received into full membership. At the fourth quarterly conference, reports showed the church to be in good condition, and the past year one of marked peace and prosperity. During the year 16 have been received on probation and 38 into full membership. The Sunday-school has been thoroughly graded, and repairs made upon the church building at a cost of \$2,600, by which its appliances for general church work are nearly doubled. Rev. W. G. Richardson, the pastor, will at the approaching Conference leave the church in a prosperous and harmonious condition for his successor.

**Chicopee, Central Church.** — A service in memory of the late Dr. W. N. Brodbeck was held at this church, Feb. 6, and tributes were delivered by Rev. R. E. Bisbee and Judge L. E. Hitchcock. Among other things Mr. Bisbee said: "Capable of standing among the greatest and best, he could also associate with the lowest without condescension. He was in a full and equal sense the pastor of the rich and the poor. Methodism has many great men, but there is no man whose loss would be more deeply felt or sincerely mourned than will be the death of William Nast Brodbeck." Judge Hitchcock said: "He became my ideal of what a minister ought to be. In correspondence which I had with him when he declined his election as general secretary of the Epworth League, I was enabled to see more clearly how thoroughly he was devoted to his work where he felt a special call to labor. He declined official preferment that he might continue to preach the Gospel. His life was an inspiration, because he lived close to his God and was thoroughly consecrated to his work."

**State St., Springfield.** — Rev. T. Corwin Watkins, D. D., writes under date of Feb. 11: "I have been suffering for two weeks with an acute attack of the grippe, and was not able to preach last Sunday, nor shall I next Sunday. The Boston papers were mistaken in reporting me as taking part in Dr. Brodbeck's funeral. He and I were bosom friends, but he had many such, and I did not anticipate recognition in the service." R.

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Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1/4 doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required.

BLAINE CO., Box 3, Concord Junction, Mass.

## CHURCH REGISTER

### HERALD CALENDAR

New Bedford Dis. Min. Asso. at Central Ch., Taunton,	Feb. 21, 22
Bangor Dist. Min. Asso. (Southern Div.) at Dexter,	Feb. 21, 22
Portland Dist. Min. Asso. at School St. M. E. Church, Gorham,	Feb. 21-23
Bucksport Dist. Min. Asso. (Eastern Div.) at Eastport,	Feb. 22; March 1, 2
New Bedford Dist. Min. Asso. at Central M. E. Church, Taunton, Mass.,	Feb. 21, 22
North Dist. Pr. Mtg. at Ayer,	Feb. 23

CONFERENCE	PLACE	TIME	BISHOP
New York,	New York	March 30	Hurst
New York East, Brooklyn		" 30	Mallalieu
New England, Worcester		April 6	Newman
N. E. Southern, Attleboro		" 13	Vincent
New Hampshire, Dover		" 13	Newman
Troy,	Pasadena	" 20	Mallalieu
Vermont, Springfield		" 20	Vincent
Maine, Norway		" 20	Cranston
East Maine, Bangor		" 27	Cranston

**ALPHA CHAPTER.** — Regular monthly meeting at the Crawford House, Monday, Feb. 21. Luncheon (European plan) at 12.30 p. m. Paper at 1.15 by Rev. W. E. Huntington, Ph. D., Dean of the College of Liberal Arts. Inquire at the hotel for the Alpha room. J. P. KENNEDY, Sec.

**LECTURES ON GOTHIC ARCHITECTURE.** — The course of six lectures on Gothic Architecture to be given, on successive Saturdays, at Lasell Seminary, Auburndale, by Mrs. Annie Sawyer Downs, of Andover, will commence on Feb. 19 at 1.30 p. m. Friends are welcome.

**BUCKSPORT SEMINARY ASSOCIATION.** — The fourth annual reunion and banquet will be held on Friday, March 4, at the United States Hotel, Boston. Reception from 8 to 9, followed by banquet. Short addresses from President W. A. Hutchison, Ex-Pres. A. F. Chase, and Prof. J. F. Knowlton. Vocal and instrumental music. Tickets, which must be procured in advance, at \$1.25, may be obtained from W. M. Crawford, 199 Washington Street, Room 409. We anticipate the largest and best reunion yet held. Come yourself and urge all your Seminary friends to come. OSCAR STORER, Cor. Sec., Exch. Bldg., Boston.

**BOSTON METHODIST SOCIAL UNION.** — The regular monthly meeting of the Boston Methodist Social Union will be held at the American House, 50 Hanover St., Monday, Feb. 21, at 8 p. m. A reception will be given to ladies and friends, and dinner will be served at 5.30 p. m. Miss Mary A. Danforth, of Colebrook, N. H., will be the guest of the evening, and will address the Union. Her subject will be, "Five Years in Japan." Miss Danforth is an intensely interesting speaker, and is highly commended by the press. The Scranton (Pa.) *Republican* says of her lecture: "It was really the most brilliant and thoroughly enjoyable feature of the entire Conference session. She has the keenest sense of humor and a most inimitable power of delineating scenes that appeals to her audience." The Union is especially fortunate in securing the following well-known talent: Miss Katharine M. Ricker, contralto, Mr. Herbert A. Thayer, tenor, Mrs. Herbert A. Thayer, accompanist, and Miss Lilla Kelley, reader.

All seats at the tables will be reserved. Tickets are now on sale at the Methodist Book Room, 38 Bromfield St., Boston. Members, 50 cents each; ladies and friends, \$1.50 each. It is desirable that members select their seats as early as possible.

VERNON B. SWETT, Sec.

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Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Paney Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

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In many a man's life is some trivial hint which suggests an important action. Many a life has been snatched from the grave by some friend recommending Adamson's Lotion Cough Balsam to one suffering from Lung and Throat Diseases. At all Druggists.

Men and medicines are judged by what they do. The great cures by Hood's Sarsaparilla give it a good name everywhere.

## FACTS FOR OUR READERS

Follow Nature and Keep Well  
a Good Rule

The Question is Important, Are You  
Prepared for Spring?

If Not, Here is Some Very Necessary Information for You

Nature will soon begin her annual struggle for freedom from winter's icy imprisonment. Already beneath the frozen surface, giant forces are moving in that direction. Purification is going on.

It is the same with the human system. The lengthening days are approaching when the blood seeks to recover from its sluggish inactivity. It requires to be enriched with vitalizing and health-giving qualities to give tone, vigor and health to the system.

For this needed and beneficial service nothing is so powerful as Dr. Greene's Nervura blood and nerve remedy.

Now is the time when your nature calls for help. Don't mistake; no other remedy equals Dr. Greene's Nervura blood and nerve remedy as a spring medicine. No other remedy will so quickly and certainly strengthen your nerves, invigorate your blood, and correct the action of all your organs. It will make you well and strong as it has done thousands of persons.



Mrs. Ira A. Bass, Littleton, N. H., says: —

"I want to thank Dr. Greene's Nervura blood and nerve remedy for the good it has done me. My stomach was in such a condition that I could not keep anything on it except a little hot water, without terrible distress. I can now eat as well as any one need to by keeping a little of the medicine in the house and taking it after a hearty meal. I can sleep now like a kitten, and oh, what a God-sent blessing that is! I have taken fifteen bottles already, and I would have been down in the church-yard now but for the wonderful blessing, Dr. Greene's Nervura blood and nerve remedy, and may the blessing of God follow Dr. Greene and give him a home in heaven, is my earnest prayer."

No power of words can describe the wonderful good which this remedy is doing among the sick and suffering. Those who take it are cured. Thousands of people at the advent of spring, while not exactly sick, are yet out of order or ailing in some way. Such people need this best of all spring medicines, Dr. Greene's Nervura blood and nerve remedy, to restore the natural action of these organs, give strength and vigor to the nerves, and new life and vitality to the blood.

Dr. Greene, of 34 Temple Place, Boston, Mass., can be consulted free, personally or by letter.

## OBITUARIES

**Wellman.** — Mrs. Caroline Frances (Townsend) Wellman, wife of Maj. John Wesley Wellman, died of consumption, Dec. 26, 1897, at her home in Wakefield, Mass., after three months of illness, aged 57 years, 7 months and 24 days.

Mrs. Wellman was born in Boston, where she lived until her marriage, a few years ago. Two brothers survive her — Henry H. Townsend, of Milton Mills, N. H., and Frank Townsend, of Brookline.

Mrs. Wellman united with the Bromfield St. M. E. Church, Boston, a few weeks before her departure for her home with the purified. In her early womanhood she gave herself to God by an unconditional surrender of herself to do His will, and all who have known her unite in testifying to her Christian character and life. She was ever kind to all, patient in affliction and trusted every care to Him who had ever been faithful to her in fulfilling His promises.

It has been the writer's privilege to hear the testimony of many disciples of the Saviour when nearing their end. Hers was one of the best of the grace of God to keep, to comfort, and to give a joyous hope of a blessed immortality. On the morning of Thanksgiving Day her kindred gathered near for family prayer. At her request Rev. Mr. Trask, her son-in-law, read from the Bible given her by her mother, who was called from her by death in her childhood. After prayer she took the Bible and, pressing it to her heart, repeated her mother's last words when she was dying: "The blood of Jesus Christ has taken away the sting of death." "O grave, where is thy victory? O death, where is thy sting?" and then repeated the poem entitled, "My Mother's Bible," beginning, "This book is all that is left me now." On the Sabbath of her death, just before the end came, she whispered, "The blessed Saviour is with me," and as the evening shadows came on, she passed through the portals of the new city to a mansion prepared for her by Christ.

At the funeral delegations from the church and the Woman's Relief Corps of Wakefield and of Dorchester were present, and many others who had known and loved her. She rests in peace.

L. B. BATES.

**Trott.** — Mrs. Julia Springer Trott was born at Readfield, Me., April 19, 1822, and died suddenly at her home in Gardiner, Me., Jan. 5, 1898. Being in her usual health, the announcement of her death came as a shock to the church and community.

When very young she moved with her parents to Farmingdale. She was converted in a Methodist revival and united with the Methodist Episcopal Church, where she was an honored member for fifty-nine years. Many pastors who have served the Gardiner society will remember her love for the church, her many generous gifts, her sincere friendship, and hearty support of every society connected with it, and her love for ZION'S HERALD.

She was the wife of the late Freeman Trott, and is survived by one daughter, the wife of Hon. O. B. Clason, of Gardiner.

The funeral was held at her residence, Jan. 8, and a memorial service the following Sabbath morning at the M. E. Church, when the family pew and altar were covered with choice flowers.

No member of the Gardiner Church was more generally loved, and none will be more missed.

ALBERT A. LEWIS.

**Browne.** — Rev. Albert W. Browne, son of Nathaniel and Dorothy Browne, was born at Moultonboro, N. H., March 31, 1824, and died Jan. 15, 1898.

Mr. Browne was converted at Sutton, Vt., in 1836, baptized at Newport, N. H., by Rev. W. F. Evans, in 1851, and licensed to preach at Claremont in 1861. He enlisted in the army and served eighteen months, never forgetting that he was first of all a soldier of Christ. At the close of the war he returned to his work in the tannery. In 1868 he was ordained deacon, being a local preacher, by Bishop Baker. He was ordained an elder in 1872, by Bishop Jones, received on probation in the N. H. Conference, and stationed at East Haverhill. He had previously served a Free Will Baptist Church in Ellsworth in '68-'69 and supplied at Stark in '70-'71. In '74 he was sent to Moultonville; '75-'77, supernumerary; '78, located. Since then he has supplied as necessity appeared and health allowed at Pittsburgh, Unity, Hillsboro, Webster and elsewhere, always faithful to the measure of his ability.

He married, Sept. 23, 1847, Miss Hannah D. Felch. Four of their five children are living — Nettie R., Olive M., Charles F., Fred E. The death of this true Gospel helper occurred Aug. 8, 1893. Mrs. Martha J. Fowler, of Newbury, N. H., became his second wife. He has been a true and faithful helper in

the work of God, a patient care-taker and affectionate and tireless watcher over him during the months of his mental aberration.

Modest, humble, conscientious, ever loyal to Jesus, whose name uttered in testimony or prayer seldom failed to recall him from his wanderings of mind, of Mr. Browne one who knew him well says, "Called to be a saint, he made his calling and election sure." He was universally respected as a man of genuine Christian character.

He was borne to his burial by his two sons and four step-sons, Jan. 18. His memory is blessed, as that of the just.

G. W. NORRIS.

**Stearns.** — Mrs. Abby P. Stearns was born July 31, 1840, and died Feb. 5, 1898, at her home in Belmont, Mass.

In early life she gave her heart to God and became a most devoted follower of the Master. In March, 1879, she joined Trinity M. E. Church, West Medford. True to her vows in early life, she was equally true in later life. She was one of the workers in the church, and there are those who well remember her deeds of love. Unassuming in disposition, but sympathetic, she entered into the feelings of others deeply.

The last few years of her life have been years of physical weakness, pain and sickness, and considerable suffering was experienced, but she endured it with patience as "seeing the Invisible." The immediate cause of death was a very bad fall some three or four weeks ago, from which she never recovered, but continued to fall till the evening of Feb. 5, when she passed to her reward.

She leaves a husband and one son and his family to mourn, but their loss is her eternal gain.

A. W. L. N.

**Eastman.** — The venerable and universally esteemed Rev. L. L. Eastman passed from this life to the life eternal, Dec. 31, 1897, aged 84 years and 9 months. "A happy new year," indeed, awaited him, amid the welcomes and the congratulations of the dwellers in Paradise. The dawn of 1898 brought to the bereaved wife and children a sense of extreme loneliness; but grace abundant and faith triumphant can make even of such a day "A Happy New Year." "Father Eastman" was born in Canaan, N. H., March 12, 1813. His parents were James and Polly Eastman.

He was converted at Hanover, N. H., in January, 1838; and the same year united with the M. E. Church in his native town. He soon received peremptory orders from the Great Head of the church, which constrained him to say, "Woe is me if I preach not the Gospel!" The militant church echoed this call. May 16, 1846, he was licensed to exhort; May 15, 1847, he was licensed to preach by the Canaan quarterly conference. In June, 1848, he joined the New Hampshire Conference. May 12, 1850, he was ordained deacon by Bishop Morris; and June 30, 1852, he was ordained elder by Bishop Baker.

With apostolic zeal and with large success he served the following appointments: Alexandria and Hebron, 1848-'49; Warren and Wentworth, '50-'51; Lancaster, '52-'53; Littleton, '54-'55; Winchester, '56-'57; Raymond, '58-'59; Amesbury, Mass., '60-'61; Peterboro, '62-'63; Sunapee, '64-'65; Methuen, Mass., '66-'68; Warren, '69; '70, supernumerary; '71-'72, Moultonboro; '73-'74, supernumerary; '75, Groveton; '76-'78, supernumerary; '79, and till death, superannuated. From 1878 to 1880, he lived at Haverhill, Mass. Ever after that his residence was in Methuen, where he owned a beautiful home, and where he was highly esteemed by the citizens generally.

He was married, April 3, 1839, at Canaan, N. H., to Lucy A. Carrier. Mrs. Eastman was not only a true helpmeet in the home, but has been an earnest, intelligent and efficient co-worker in Conference service, and during the infirmities of her husband's later years has been his comfort and constant reliance. A son, James H. Eastman, and a daughter, Mrs. Mary A. McFadden, were born to them, both of whom are living and have been conspicuous and useful in educational and philanthropic work. Most of the three and a half last years (including the closing hours) of Father Eastman's life were made as comfortable as possible in the home of the son, at Howard, R. I.; and for over a year the widely devoted of Mrs. Eastman has been supplemented by the rarest filial ministrations of their beloved daughter.

His last illness, which began in 1894, was at times so distressing as to produce mental confusion; but the voice of prayer and Christian song always soothed him and restored his mental balance.

Father Eastman was a soundly converted and fully consecrated man. His preaching was vigorous, Scriptural and evangelistic. He was a man of great force of character. Along practical lines he had a genius for planning, and generally brought something to pass. He obtained the rudiments of an edu-

cation in the common school, and made good use of them. His mind was not enriched and polished by the university and the theological school, but he had these tokens of a divine call — gifts, grace and usefulness. Educated men were convinced and edified by his preaching. He was a sturdy pioneer, who blazed the way through moral and spiritual wildernesses which have since become the gardens of Methodism. Physically he was built to do and to endure. He had a deep, flexible and sympathetic voice. He looked well after the material, social and spiritual interests of the local church, and was a generous and systematic giver to our far-reaching benevolences.

Though far advanced in years, he will be missed by every circle, association and community that knew him. He will be especially missed in Methuen. Here, on March 12, 1898, he celebrated his 80th birthday amid the congratulations of the church and community. The whole service of that memorable Sabbath was suited to the auspicious event. He preached with the old-time unction and power. The service was fittingly closed by singing "O God, our help in ages past," etc.

His funeral was attended in Methuen.

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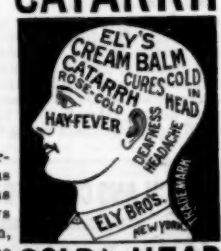
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## CATARRH



## COLD IN HEAD



Jan. 3, by Revs. W. J. Wilkins, G. W. Norris and J. W. Adams, several other Methodist ministers acting as bearers.

Another veteran of the pioneer and heroic age of Methodism has gone. Victor on many battlefields of earth, hail and farewell!  
J. W. ADAMS

**Porter.**—Mrs. Flora B. (Levenseller) Porter was born in Holden, Me., and died in West Oldtown, Me., Dec. 15, 1897, aged 27 years and 11 months.

In the fall of 1888 she entered the East Maine Conference Seminary, and early in the term she gave her heart to her Saviour. She was graduated in the class of 1891. The three years at the Seminary were marked by devotion to study and the earnestness of her Christian life. The record of her class-leader shows the regularity of her attendance. Among her schoolmates her faithful work is in the remembrance of many whom she led to Christ. For some time after graduation she was successfully engaged in teaching.

June 6, 1895, she was married to Mr. Sanford L. Porter, and their home was made in Bangor, where they became members of Grace Church. Mrs. Porter was a woman of rare worth, who increased her efficiency as a Christian by the steady exercise of her generous purposes and her faith in God. She was greatly beloved, and her memory is precious.  
A. F. CHASE.

**Libby.**—Mrs. Martha Matina Libby was born in Bromfield, Me., August, 1860, and died in Boston, Dec. 20, 1897.

She joined the Highland Methodist Episcopal Church by letter, May 4, 1894, and at once entered into the life of the society so far as delicate health would allow. She was one of those gentle, generous, faithful souls who are loved and remembered for their wealth of character. She brought to the house of God the influence of pure devotion, and gave to every department of religious work whole-hearted sympathy and support.

Her illness was protracted and severe, but she maintained to the last the deepest interest in the church, and especially in the Sunday-school, where she was identified with a large class of ladies by whom she was best known and best loved. Her sick-room was never gloomy. The bright face, the cheerful spirit, the resignation, the patience, the triumph, transformed the darkest scenes into glory. Her presence was "holy ground," and from her soul burning with the fires of pain, yet not consumed, came the voice of God. She would live for others, but it was better to be with Jesus. She would take the loved ones in her arms and bear them with her to the heavenly home, but they could follow after. Her last words to the pastor, and by him to the family, to the class, and to the church, were: "Meet me in glory; meet me in glory. Remember the text, 'She hath done what she could.' Good-bye."  
GEORGE H. PERKINS.

## BOSTON UNIVERSITY'S TRIBUTE to William Nast Brodbeck

THE following is taken from the tribute of the trustees of Boston University to the late Dr. Brodbeck:—

As a man he was winning in presence, affable in manner, fraternal in spirit. He was a friend-making man, carrying with him the atmosphere in which friendship ripens and holding to himself the highest regard of acquaintances and friends.

As a secretary he was accurate, painstaking, faithful. He has ever taken a deep and practical interest in the work of the University. Its needs, prospects and opportunities lay very near his heart. Had he been possessed of wealth, a large portion of it would undoubtedly have been consecrated to the interests of education through the channels of Boston University.

As a minister of Jesus Christ he was evangelical, evangelistic, enthusiastic. He ardently loved his life-work and spent himself beyond his strength in his efforts to extend the kingdom of God among men. He was a wholly consecrated man and lived in an atmosphere of divine communion, yet was so human that the humblest could approach him with fearlessness and feel at home in his presence.

He was open-minded toward every phase

of truth old or new, and held with tenacious grip the fundamentals of our common faith. He preached with ease and power, and excelled as a platform speaker. He was a rounded man, facile in his adjustments to changing environments and filling with honor every position to which he was called.

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Only One Person in Fifty Cured by old methods of treating Catarrh—now everywhere recommended.

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C. C. BRAGDON,

Principal.

## NEWS OF THE WEEK

## Tuesday, February 8

- Parliament opens; the Queen's speech read.
- Spain asks for more time; wants this country to permit for autonomy a fuller trial.
- The insurgents fighting near Havana.
- Standard Oil certificates jump twenty points; they touch 425.
- Many lives lost by an earthquake in Anatolia, Turkey.

— A report that China, not daring to accept a loan from either England or Russia, appeals to the people to subscribe 1,000,000 taels.

— The trial of M. Zola, in connection with the Dreyfus charges, begins in Paris.

— Some five thousand Japanese preparing to start to the Klondike.

## Wednesday, February 9

— U. S. marines landed from the "Alert" at San Juan del Sur, Nicaragua, to protect property during a bombardment of revolutionists.

— Four more companies of troops to be sent to Dyea and Skagway, Alaska, to preserve order.

— About 130 persons killed or injured and 4,000 made homeless by the earthquakes in Asia Minor.

— Lord Salisbury announces that Talien-wan will be a free port when the railway is completed.

— An alleged private letter from Spanish Minister De Lome published, in which President McKinley is grossly insulted.

## Thursday, February 10

— Riotous demonstrations at Zola's trial; the court cleared at the point of the bayonet.

— President Barrios of Guatemala assassinated.

— A cold-storage warehouse at Pittsburg, Pa., containing whiskey and ammonia, takes fire; the explosions wreck neighboring houses; over 20 persons killed and property valued at \$1,500,000 destroyed.

— Cuba discussed in the Senate; arguments for intervention by this country made and answered.

— Spanish Minister De Lome acknowledges the authenticity of the Canalejas letter.

— Paul Kruger elected for the fourth time President of the South African Republic.

— The Metropolitan Street Railway Company of New York places an order with the General Electric Company to equip its station—the largest power station in the world, to have a capacity for 70,000 horse-power.

— Luetgert, the Chicago sausage-maker, convicted of murdering his wife, and sentenced to life-imprisonment.

## Friday, February 11

— Spain accepts the resignation of De Lome, but ignores the demand for his recall.

— Eleven bodies recovered from the Pittsburg fire, and a score of persons still missing.

— General Booth of the Salvation Army receives courteous attentions from the President and Vice President while visiting Washington.

— Japan decides to hold Wei-hai-wei permanently; China acquiesces and notifies the Powers that she does not need a foreign loan.

— The New York Senate passes a vote of censure upon U. S. Senator Murphy for his silver vote.

— Senor Cuestas becomes dictator of Uruguay.

— "Baron" Harden-Hickey, formerly "James L. of Trinidad," and a son-in-law of John H. Flagler, the Standard Oil magnate, commits suicide in El Paso, Texas.

— A large increase in Treasury receipts.

— Isaac B. Potter re-elected president of the League of American Wheelmen.

— New York city's population estimated at 3,438,899, which makes her second only to London.

— Leiter sells over 4,000,000 bushels of wheat to go abroad.

## Saturday, February 12

— China makes concessions for railways to England and Germany, and will pay France's demand for indemnity.

— Spain expected to make explanations and disavowals in the De Lome matter.

— Testimony given at the Zola trial showing that Esterhazy, and not Dreyfus, is guilty.

— The House committee votes against legalizing Tillman's Dispensary system for South Carolina, pronounced unconstitutional by the courts.

— The Senate passes the Indian appropriation bill with amendments; the Fortifications bill reported, with the total increased from \$4,144,912, as it passed the House, to \$9,052,492.

## Monday, February 14

— The steamship "Veendam" of the Holland-America line strikes submerged wreckage and goes down at sea. Her passengers and crew, numbering nearly 200, rescued by the "St. Louis."

— The Reorganization committee of the Kansas Pacific road offers the Government the full principal of its claim, amounting to \$6,303,000.

— Lincoln Day widely celebrated.

— A new rhythmic dilation of the heart during respiration discovered by means of the Roentgen rays by Prof. Bouchard in Paris.

— Prof. Agassiz, just returned from the South Seas, brings evidence that coral is a mere cap to submerged mountains and volcanic upheavals; this nullifies the "theory of subsidence" taught by Darwin and Dana.

— Miss Clara Barton actively engaged in distributing supplies to the destitute in Cuba.

— The relief expedition for the Arctic whalers safely landed; a journey of two hundred miles to be made.

— Count Kalnoky dead, for fourteen years Austrian minister of Foreign affairs.

— Memorial services at Gloucester in tribute to the 96 fishermen lost in 1897.

## Death of J. Sumner Webb

On Friday evening, Feb. 11, J. Sumner Webb, long a member of the Dorchester Church, and one of the prominent laymen of the New England Conference, quietly fell asleep. For some months past he has been a sufferer from Bright's disease. Mr. Webb was the son of the late Josiah Webb, the well known chocolate manufacturer, who, in his lifetime, was one of the early members and a large benefactor of Dorchester Church. His mother, the daughter of a Chatham sea captain, and one of the founders of the Dorchester Church, was a woman of great strength of mind and beauty of character. With such a birth and training, it is not remarkable that one who knew him from boyhood and long dwelt with him beneath the same roof, has been led to remark since his death: "There never was a time when he was not converted." It was in 1875, however, when the church took possession of its present edifice, then newly completed, that he made a public profession of his faith in Christ. That faith was kept until the last. He was Christlike in his thoughtfulness for others, and followed the Master's precepts in the distribution of the competence with which he was endowed. Neither the right hand nor the left was apprised of the other's doings; yet within the scope of his endeavor all was done that could be done for the alleviation of suffering, of sorrow, of human misery. No appeal by which any of the interests of the church at large might be advanced ever went unheeded. And yet it was not with his purse alone that he rendered service. He was especially devoted to the Boston Social Union, and did much to advance its interests. He was once vice-president, and would have been elected president but for his characteristic modesty, which made him unwilling to assume so responsible a position.

SUFFERERS FROM COUGHS, SORE THROAT, etc., should be constantly supplied with "Brown's Bronchial Troches." Avoid imitations.

Although unmarried, Mr. Webb's love for children was marked. To those in affliction his word of sympathy was ever ready. Toward all he was kindly affectioned, especially towards his pastors. In his earliest and latest thoughts the church and its people were foremost. In his last days his letters to his pastor, Rev. Dr. Galbraith, while he was struggling for life away from home and friends at Clifton Springs, were filled, not with talk of self, but with inquiries as to the welfare of others. The church, which he loved; the only sister, Mrs. A. B. Clum, of Milton—the last of her family; the Masonic fraternity, of which he was a consistent member; the town in which he was an honored citizen, all will miss him. The world is the richer that he has lived in it, and the poorer that he has left it.

— From information which seems to be reliable, it is announced that Miss Frances E. Willard is seriously ill in New York. It is stated that she has been suffering from cancer of the stomach for several years, and that the inroads of this disease, combined with a bad attack of grippe, have completely shattered her health. She is now at the Empire Hotel, New York city. It is hoped that these reports are exaggerated.

— At the hour of going to press we receive news of the death of Mrs. A. E. Livesey, widow of Rev. William Livesey, after a brief but distressing illness, at Cottage City, Feb. 8. Impressive funeral services were held in Trinity Church on Friday, Dr. J. D. King, Rev. Mr. Edwards of the Seamen's Bethel, Vineyard Haven, and her pastor, Rev. W. F. Taylor, participating. Mrs. Livesey leaves one son, who is in the West, two sisters, and one brother. A suitable memoir will appear hereafter.

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